



Luminosity
of
Islamic
Jurisprudence

(Anwaar-e-Shariat)

By:
Mufti Jalaluddin Ahmad Amjadi



Luminosity *of* Islamic Jurisprudence

(Anwaare Shariat)

(A reliable and authoritative source of basic knowledge
of beliefs, Prayer, Fastings, Marriage and Divorce etc.)

by

Mufti Jalaluddin Ahmad Amjadi

Translated by
Sajid Hashmi

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Luminosity of the Islamic Jurisprudence English Translation of Urdu Book Anwar-e-Shariat

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dedicate

this book to my father late Jan Mohammad and mother Late Bibi Rahmatunnisa whose blessings made me capable of teaching and Islamic judicial verdict services,

May Allah Ta'ala shower the blessings on their graves.

Jalaluddin Ahmad Amjadi

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FOREWORD

Luminosity of Islamic Jurisprudence is the English name of "Anware Shariat" which had been written in Urdu language many years ago by Faqih Millat Hazrat Mufti Jalaluddin Ahmad Amjadi Rahmatullah Alaih for the general people to make them aware with the basic knowledge of Islamic Shariah. The book Anware Shariat has been very much popular among the common people and the persons who are literate as well. Its several editions have already been distributed.

We should not forget the obligations of these scholars as well as saints that today a section of the common people getting educated and entering gradually into the concourse of qualified and well educated groups. Since these Islamic scholars observed keenly the temperament of the common man and their intellect, and compiled the very basic rules of Islamic Shariah in a simple and lucid manner. The most important and effective means to propagate the religious thought is to broaden the literary field more extensively. May Allah Ta'ala upgrade the honour of Mufti Sb. Qibla. And may Allah Ta'ala bestow the courage and gizzard to his sons also who are entirely occupied in bringing forward their father's mission.

Time is so fast. And the creature of the Creator is also getting forward with full possible motion in every field. Now there are nothing which obstruct in the attainment of his goal. I mean to say that today's man has made simple to every difficult for the achievement of his object. Distance and traveling are no more problems. The whole world has contracted. The man having perfect faith in God travel at one place to another without any fear and difficulty and executing all possible ways in recognizing the objects of his life. The elder son of Hazrat Faqih Millat, Hazrat Maulana Anwar Ahmad Amjadi who has been taking up the responsibility of publication and propagation of Islamic teachings on his generous and strong shoulder, has this ambition that all the books written by his father must be translated into English language and expanded in the world market so that the utility and efficacy of these books be felt by those also who are not in touch with them. After going through these books they also turn their attention to set right for the resurrection day and may adopt such actions which might cause to please Allah and His prophet. Luminosity of Islamic Jurisprudence has been brought into public view to safeguard them from the dreadful scenes of the Doomsday and the torment of Hell. And those who are English knowers may determine their right path. This book is the fourth one in English published from Kutub Khana Amjadia. There are three books have already been published in English. And as it was announced earlier that the arrangement would have been made to publish the books in English language from time to time this attempt is one of them. Inshallah in future Kutub Khana Amjadia will keep continue this habit.

Sajid Hashmi
(Managing Editor)
Kanzul Iman Monthly, Delhi

FAITH ABOUT ALLAH TA'ALA

- Q. What kind of faith one should have about Allah Ta'ala?
- A. Allah Ta'ala is one and only one. No one is His partner and confederate. He is the only creator of sky, earth and each and every creature. He the only that who deserves worship and no-one is worshipful. He only that who is the providence of livelihood. He only that who has the power of control on affluence, poverty, dignity and indignity. To confer honour and dishonour depend on His wish. His assemblage of things in regular order is full of contrivance whether the man comprehends it or not. He is extremely utmost of the highest order and elegant. He is free from and undefiled of all the blemishes like falsehood, delusion, defalcation, cruelty and imperfection. To have belief of any kind of blemish in Him is infidelity. Therefore that who has faith that God can tell a lie, is mislead and heretic.
- Q. Is it legitimate to call Allah Ta'ala as "Burahau"?
- A. To use such derogatory words in the dignity and magnificence of Allah Ta'ala is infidelity.
- Q. Someone says "Whatever the upmost one (God) will desire, it will happen so, and further says "Allah is above and you are beneath it", or says like this, "Allah is above and arbiter (Punch) is beneath.
- A. These are the sentences which lead to seduction and the muslims should safeguard themselves from calling these words.
- Q. Whether one should address Allah Ta'ala as 'Allah Miyan' or not?

- A. One should never address Allah Ta'ala as 'Allah Miyan' because it is forbidden.

ANGELS

- Q. What are angels?
- A. Angels are also one of the creatures as human being but they were brought into existence through heavenly light. They are neither man nor woman. They neither eat anything nor drink. They do their duty on which deputed by Allah Ta'ala. Some are deputed to note down the good and bad deeds of the human beings they are called "Keraman Katebeen." Some are deputed to ask questions the dead one in the grave, they are known as 'Munkar Nakeer'. And some are deputed to present the benediction and greetings recited by muslims before the Holy prophet Sallal Laho Alaihe Wasallam. Beside this, they have been performing numerous duties. Among them four angels are well known. First one is Hazrat Jibrail (Gabriel) Alaihis Salam who conveys the commandments of Allah Ta'ala to the holy prophets. Second one is Hazrat Israfeel Alaihis Salam who will blow the horn on the doomsday. Third one is Hazrat Mikail Alaihis Salam who is deputed to shower rain and to pass on the livelihood. And fourth one is Hazrat Izrail Alaihis Salam who is deputed to extract soul from the people's body. That who says angels have no existence or says angels are the another name of power of Godness, is undoubtedly infidel. (Bahare Shariat)

THE HOLY SCRIPTURES OF ALLAH TA'ALA

- Q.** How many scriptures are there of Allah Ta'ala?
- A.** There are many holy books alighted including the noble one and also in the form of authoritative statements. The Holy book containing regularity and continuity of commandments is usually known as book and the Holy order descended as per the situation demands from time to time is known as authoritative statements (*Sahifa*). Among these four of them are very much well known. One is 'Taureet' which was alighted on Hazrat Moosa Alaihis Salam, second is 'Zaboor' alighted on Hazrat Dawood Alaihis Salam, third is 'Injil' alighted on Hazrat I'sa Alaihis Salam and the fourth is the holy Qur'an which was descended on our beloved prophet Sal Lallaho Alaihe Wasallam.
- Q.** Had the complete Holy Qur'an been alighted at once or little by little?
- A.** The Holy Qur'an was not alighted altogether at once rather It had continuously been alighting for twenty three years as per the need.
- Q.** Is it indispensable to have faith on each and every chapter of the Holy Qur'an?
- A.** Yes, it is utmost desirable and absolutely necessary to have faith on each chapter and every verse of the Holy Qur'an. If one declines of refusing even a single verse or says like this that the Holy Qur'an is not almost as same as it was before at the time of descending, rather it is abated or enhanced, then there is no doubt in his infidelity. (Bahar-e Shariat)

THE HOLY MESSENGER AND THE PROPHET OF ALLAH

- Q.** Who are the prophets and messengers of Allah?
- A.** The holy messengers and prophets are vicegerent of Allah Ta'ala as well as human being. Allah Ta'ala sent them to guide the right path of righteousness to human being and they deliver the message and leave no stone unturned in their duties, they reveal super natural events and make aware of invisibilities, they never tell a lie and they are absolutely free from all blemishes. It is a presumption that there are about one lakh twenty four thousand or two lakh twenty four thousand prophets came to guide the human being. The very first Prophet of Allah who landed on earth is Hazrat Adam Alaihis Salam and conclusively and finally our beloved prophet Hazrat Mohammad Mustafa Sallal Laho Alaihe Wasallam stepped in.
- Q.** Can we call deity of Hindus as prophet?
- A.** To call a person as prophet it must be proved by the Holy Qur'an and the Holy Hadith, since we do not get any indication in them regarding prophethood of Hindu's deity, therefore we cannot say them a prophet.
- Q.** Is it legitimate to write with the name of the prophet?
- A.** No, not at all: to write only with the name of the prophet is unlawful. We should write or recite Alaihissalato Wassalam with the name of the prophet.
- ### OUR PROPHET
- Q.** Who is our prophet? Describe his life sketch in brief:

A. The name of our prophet is Hazrat Mohammad Sal Lallaho Alaihe Wasallam, born on Monday the 12th Rabiul Awwal/ 20th April 571 A.D. in Mecca Sharif. His father's name is Hazrat Abdullah and Hazrat Amena is his mother (Raziallahoh Anhoma). At the age of sixty three he departed from this world to heaven. He spent fifty three years of his age in Macca and then shifted to Madina Taiyaba for the next ten years of his life. He passed away on 12th Rabiul Awwal 11 A.H/ 12th June 632 A.D. His Holy shrine is in Madina Sharif situated 200 miles or 320 Kms from Mecca Sharif. (Fatawa Razwia)

Q. Describe the distinctive features of our prophet?

A. Our prophet is high ranking and leader of the prophets and he is the prophet of all the prophets as well. And all foregoing prophets are disciples of our prophet. He is the seal of the prophets, that is to say that he is the last and final messenger of Allah after whom there is no anymore prophet is to be deputed. That who considers any other prophet to be sent after him, is infidel. All the creatures seek pleasure of Allah Ta'ala and That affectionate and merciful asks about our prophet's wish. Being obedient to Huzoor Sal Lallaho Alaihe Wasallam is loyalty to Allah Ta'ala. All the living and non living things of this earth and sky were apparent to him. In every part and corner of this universe and whatever is going to take place till the doomsday, our prophet reviews all this as one examines his palm. He looks everywhere, above and under, fore and after equally. Nothing is there which may cause to interrupt him. Huzoor Sal Lallaho Alaihe Wasallam is fully aware of where and what is

happening in the earth. Meekness is one of the states of heart, that is also reviewed by Huzoor Sal Lallaho Alaihe Wasallam. Our way of moving, our manners and etiquette of eating and drinking etc. every word and deed are observed by Huzoor Sal Lallaho Alaihe Wasallam at every moment. (Bukhari Sharif, Mishkat Sharif, Bahare Shariat)

Q. Is our prophet alive?

A. Our prophet including foregoing prophets Alaihimus Salato Wassalam are alive. It is narrated in Hadith that the Holy prophet Sal Lallaho Alaihe Wasallam said:

"Allah Ta'ala commanded and made unlawful to earth of eating up sacred bodies of the prophets Alaihimus Salam. Hence the prophets of Allah are alive and furnished livelihood.

(Mishkat Sharif Page-121)

Q. That who says about that prophet that the prophet is dead and merged with soil, then what is the ordinance for such person?

A. Such person is misled, heretic and malignant.

(Bahar-e-Shariat)

DISCOURSE OF DOOMSDAY

Q. What does Doomsday mean?

A. That particular day is called Doomsday when Hazrat Israfil Alaihis Salam will blow the trumpet. Trumpet is one of the kinds of horn. After having heard the sound of blowing horn all the people and animals will die. Earth, sky, moon, sun and mountain etc., every creature of this universe will be perished after wear and tear even that horn will also come to an end and Hazrat Israfil Alais Salam will also be ended.

This occurrence will take place on tenth day of Muhrram, on Friday. (Bahar-e-Shariat)

Q. Explain some souvenirs of Doomsday?

A. When the sin would have been more, the people may implicate (entangle) in illegitimate activities, the parents will put to torment, and will have good relations with unrelated person, be the guilty of breach of trust, payment of religious tax will become burden, learning the religious precepts is to get worldly benefit, the fashion of music and dance may get more strengthening, the wicked persons may become guide and leader and shepherd etc. and the people of lower character may live in splendid buildings, these are the signs which indicate the Doomsday nearer.

Q. That who refuses about Doomsday what is the ordinance for him?

A. The establishment of Doomsday is a truth. Hence, that who denies its existence is infidel.

DISCOURSE OF DESTINY

Q. What actually the Destiny is?

A. Whatever happens in this universe and the persons whatsoever do, good or bad, Allah Ta'ala has written down all this before as per the suitability of His knowledge. This is called Destiny.

Q. Are we compelled to activate ourselves as Allah Ta'ala has written in our Destiny?

A. No, we are not helpless in doing so since Allah Ta'ala has written like that rather we would have been doing like that Allah Ta'ala has written them by His foreseen knowledge. If He has

written badness in anyone's destiny that means he had to be bent upon. If he would have done something good then Allah Ta'ala might have written virtue in his destiny. In brief that by writings of Allah Ta'ala human being has not been forced to perform any particular work. Destiny is truth and that who disagrees with it is apostate and heretic

(Sharah Feqahe Akbar, Bahare Shariat).

TO GET ALIVE AFTER DYING

Q. What does the life after death mean?

A. The meaning of to get life after death is, when earth, sky, human being and angels etc. all shall reach to its mortality on the Doomsday then Allah Ta'ala will again bestow the life to Hazrat Israfeel Alaihis Salam and again he will blow the horn then all the things will get existence. Angels and human beings etc. will get life. The corpses will come out from their graves. All the human beings will be in front of Allah Ta'ala for hearing on the day of resurrection. They will be accounted for and each and every person will be requited for their good and bad deeds. The righteous person will be rewarded paradise and malicious persons will be sent to hell. To account for good and bad deeds, heaven and hell are truth and that who denies it, is infidel.

POLYTHEISM AND BLASPHEMY

Q. What is polytheism?

A. Polytheism is to regard someone as partner or associate in any manner of Allah Ta'ala in His

attributes and goodself. To consider partner in His goodself mean that there are two or more Gods, as for example, Christians that they are polytheist because they have faith in three Gods simultaneously and the Hindus that after having a belief of various Gods they become polytheist. To consider a partner in attributes means that someone should prove the same characteristics in someone else like the traits of Allah Ta'ala. As for example seeing and hearing etc. and it is proved Allah Ta'ala possesses all these without giving anyone else. Likewise the quality of seeing and hearing etc. is believed for anyone by his own self without honouring by Allah Ta'ala he himself get all these characteristics, then it is a polytheism. If believed that this is the endowment to and this particular attribute is awarded by Allah Ta'ala then it is not polytheism. As Allah Ta'ala command about men in the Holy Qur'an (Part-29, R. 19) that we made a man listener and sight visioned.

Q. What is Blasphemy?

A. Denying even a single affair in the requisites of religion is called blasphemy. There are various necessities among them some are given. To have faith that Allah Ta'ala is one and self existent, not to consider or even imagine any partner in His goodself and characteristics and belief Him well disposed from cruelty, falsehood etc. and all the imperfections, to have belief on all His holy books and angels. To have belief on every verse of the holy Qur'an that they are true, to accept the prophethoodness of all the prophets including Huzoor Sayade Alam Sal Lallah Alaihe Wasallam, to consider them as grandeur,

not to have belief of disgrace or base for them. To comply Huzoor Sal Lallah Alaihe Wasallam as last of the prophets, not to think it to legitimate any new prophet as to be born. To have belief the hell and heaven, the day of resurrection and the Doomsday are true. To accept the obligation of prayer, observing fast, Haj and religious tax, to consider the dignity of illegitimacy of the fornication, theft, drinking liquor categorically etc. and to personify the infidel as infidel etc.

Q. Any one who perpetrates polytheism or infidelity then what should he do?

A. He should have repentance and has to enter into the fault of religious belief again, if married then he has to enter again into the marital ties, if disciple of any religious saint then again he has to take oath of allegiance afresh.

Q. If a person committed any other sin except polytheism and blasphemy then what is the way out of absolution?

A. He must repent and implore with grieve in the holy and great unseen court of Allah Ta'ala and be ashamed of and remorseful to his misdeed and be assure within himself that there will never be repetition of misdeed. Only to pronounce regret verbally is not the repentance.

Q. Can each type of sin be pardoned by repentance?

A. The sin related to usurpation of others as for example swindling the wealth of others, making calumniate others, or tyrannized someone. Then to have regret for the above mention sins, it is must that the right of a man which has been usurped, let them be given back or be asked to forgive and do repentance to Allah Ta'ala then all those sins might be pardoned. And all those

misdeeds which are not directly related to usurpation of a man rather related directly to Allah Ta'ala, it has two kinds. One is that which can be pardoned by repentance as for example the sin of drinking of wine and the second one is that which cannot be pardoned only by repentance as for example the sin of not offering prayer.

Hence the sin of that prayer which was not accomplished in time for that it is necessary to have repentance and accomplish the late prayer. If the lapse of times of prayer remain in the old age then one should leave by will their ransom.

INNOVATION (BID'AT)

Q. What is innovations and classify them.

A. In the terminology of shari'at Bid'at (innovation) is that thing which was innovated and that was not there in the apparent period of the holy prophet Sal Lallaho Alaihe Wasallam either it belongs to religious affairs or worldly business. (Ash'atul Lam'at Part-1, Page 125)

Bid'at can be mainly classified into three parts:

1. Bid'at-e-Hasna (Good Innovation)
 2. Bid'at-e-Sai'ya (Bad Innovation)
 3. Bid'at-e-Mubaha (Permissible Innovation)
- 1. Good Innovation:-** Good innovation is that innovation which comprises of the ruler of accidence and syntax of Qur'an and Hadith and the presumption is absolutely based on them. It can further be arranged in two divisions. One is Bid'at-e-Wajiba (Essential Innovation), as for example learning Arabic grammar to comprehend the Holy Qur'an and Hadith and setting up

arguments to rebuff misled sects like kharjis Rafzis, Qadiyanis and Wahabis etc. Second one is Bid'at-e Mustahabba (Desirable Innovation), the establishment of Madrasas (Religious Institutions), and that virtuous deed which was not there during the previous priod like recitation of Durood (Benediction) after Azan (call of prayer). There is in Durre Mukhtar under the chapter of call for prayer that recitation of Assalato Wassalamo Alaika Ya Rasool Allah. (Benediction and greetings be on you O, Holy Messenger of Allah), after the call of prayer which was introduced in the month of Rabiul Akhir 781 A.H. is Bid'at-e- Hasna (Good and commendable Innovation).

Q. What do you mean by Bid'at-e Saiya and classify it?

A. Bid'at-e- Saiya (Bad Innovation) is that innovation which is contrary to the rules of accidence and syntax of Holy Qur'an and Hadith (Ash'atul Lam'at Par-1, Page-125) it has two further sections. First one is Bid'at-e Muharrama (Prohibited Innovation), like customary Mohorram mourning in India (Fatawa Azizia, Resala Taziadari By Imam Ahmad Raza.) and the religious identities of having new beliefs in contradiction to Ahle Sunnat Wajama'at (Asha'tul Lam'at part-1, Page 125). The second one is Bid'at-e Makruha (Abominable Innovation), reciting the Khutba (Sermon) of Friday and Eid's prayer in a language other than Arabic.

Q. What is bid'at-e-Mubaha?

A. Bid'at-e-Mubaha (Permissible Innovation) is that which is not there in the apparent period of the holy prophet Sal Lallaho Alaihe Wasallam and

which does not have any bearing reward or punishment on its performance. (Asha'tul Lam'at part-1, Page 125). Its example is to have varily of dishes and travelling by train etc.

Q. The holy prophet has said, "Every innovation is deviation from the right path", which kind of innovation is indicated in it?

A. In this saying of the holy prophet Sal Lallaho Alaihe Wasallam only the bad innovation is pointed out (Sharah Mishkat part-01, Page 179 and Ash'atul Lam'at part 1 page 125) this is because if all kinds of innovations will be taken under the sense of this Hadith then the compilation of Fiqah (Jurisprudence), scholastic philosophy, rules of accident and syntax etc. and their learning and teaching all will move towards deviation from the right path.

Q. Is there any proof in Hadith the innovations are of good and bad kind?

A. Yes, the Bid'at is of Good and Bad kind it is there in Hadith also. Tirmizi Sharif comprises that Hazrat Umar Farooq Azam Raziallaho Anho has narrated after having setup formally the prayer of Tarawih in congregation "This innovation is good." (Mishkat Page-115)

Hazrat Jurair Raziallho Anho narrates that the holy prophet Sal Lallaho Alaihe Wasallam said, "That who will introduce a new and good religious act he will get reward for this introduction and more reward will be given to him of those persons who will have been acting upon it after him. And there will not be any retrenchment in reward for those who are implementing it and that who will introduce any bad practice in the religion of Islam he will be

condemned to guilty on the insertion of this and more he will be tormented for those also who will have been acting upon his bad insertion and there will not be any commutation in their punishment.

Q. Is it bad innovation to celebrate the gathering of Holy Milad?

A. To celebrate gathering of holy Milad in which the happenings and the holy occurrences of birth and other praises and qualities of era of the holy prophet Sal Lallaho Alaihe Wasallam are briefed, is a cause to auspiciousness. To call it a bad innovation is heresy and apostacy.

Q. Had the funeral rites on the third day after death been performed during the era of the holy prophet Sal Lallaho Alaihe Wasallam

A. There was no custom of the funeral rites of the third day and likewise tenth day, twentieth day and Fortieth day etc. after death during the apparent era of the holy prophet Sal Lallaho Alaihe Wasallam. Rather these are the innovations of posterior and they undoubtedly come under the perview of good innovation. This is so because recitation of Qur'an is performed for conveying reward to the dead one, charity is offered and the poor and the indigent are feeded up and all these deeds are reward fetching. But to invite friends and relatives and requested to attend the occasion like marriage ceremony is certainly a bad innovation. (Shami Part-01, Page-629 Fatahul Qadeer Part-02, Page-102)

DISCOURSE OF ABLUTIONS

Q. What is the ordinance of Ablutions?

A. To perform ablutions first of all recite Bismillah hir Rahmanir Raheem (Allah in the name of the most affectionate and merciful) after that do Miswak (a kind of twig used as tooth brush), if Miswak is not available, use finger to clean the teeth. Then wash the wrist of both the hands for three times; first put water on right hand then on the left one, do not wash both the hands simultaneously. After that rinse the mouth for three times with right hand then clean nose with the little finger of left hand and put water into nose for three times with right hand. Then wash the complete face for three times from the forehead where the hair grows till chin and from one lobe of ear to the another one after that wash both the hands till the elbow for three times. Put water from the side of fingers towards the elbow, do not pour water from the side of elbow. Then do consecrate of the complete head once with both the hands, then do consecrate of ears and of back side of neck once and the other one also and lastly wash both the legs upto ankle for three times. (Durre Mukhtar Raddul Mukhtar, Bahare Shariat).

Q. What does the cleansing mean?

A. To cleansing the parts of body mean that water should run out from all the portions.

(Fatawa Alamgiri, Bahare Shari'at)

Q. Is ablutions made if some parts got wet but water did not run out on those portions of the body?

A. Ablution will never be full and completed in such a manner. Water must flow on every part of the body along with its moist.

Q. How may obligations are there in ablutions?

A. There are four obligations in ablutions. First one is to wash the complete face that is from that part where hair grows of head to the lower level of chin and from one lobe of ear to the another side of lobe of ear. Second one is to wash both the hands till elbow. Third one is to consecrate quarter portion of the head with wet hands and the fourth one is to wash both the legs till ankle.

Q. How many traditions (religious rite ordained by the holy prophet Sal Lallaho Alaihe Wasallam) are there in ablutions?

A. There are sixteen traditions in ablution. To make intention of ablution, to begin with Bismillah... .., to wash both the hands till wrist for three times, to do Miswak (a kind of twig used as tooth brush), to rinse the mouth with the right hand for three times, to put water in the nose with the right hand for three times, to clean nose with left hand, to do Khilal of beard (To pass out the fingers of right hand from the back side of the beard), to do Khilal of the fingers of hands and legs (to touch the complete gaps between the fingers by the fingers of one hand to another), to wash each required portion of the body thrice, to consecrate the complete hand once, to consecrate the ears, to make ablution systematically, to consecrate the beard which is below the leaps, to wash the required portion one after another, and one must safeguard ourself from abominables.

(Bahare Shari'at)

Q. How many abominables are there in ablution?

A. There are twenty one abominables in ablution. To perform ablution with the remaining water of ablution or bath used by a woman, to use such place which is impure and unclean for ablution,

to letting down water of ablution at impure and unclean place, to perform ablution inside the masque, to let fall water from that portion of body which are used in ablution in the utensil, to put snot or cough in water, to rinse the mouth or spitting on the side of Qibla (the Holy ka'ba), to chat unnecessarily without aim, to put to use water more than the need, to put to use water so less in quantity that even tradition (Sunnah) can not be performed, to splash of water with the face, to puff water while using to wash the face, to cleanse face single handedly, to consecrate the neck, to put water in nose or rinse the mouth by using left hand, to clean nose with right hand, to make special of any spouted jug etc. for himself, to consecrate thrice of head by fresh water taken thrice, to wipe out the portion of the body of ablution by that cloth or towel which has been used in drying up water of pissing, to perform ablution with hot water of sun, to leave of any tradition (Sunnah). (Bahar-e Shari'at)

Q. What are the factors, which make ablution vitiate?

A. The evacuation of latrine or urine, to appear anything through the place of urine and latrine, to come out the flatulence, to get out of blood and purulence from the body and float at such parts of the body which are obligatory to wash in ablution or bath, to do vomiting by full of mouth of food, water or bile, to get asleep that the joints of the body get loose, to get unconscious, to get lunacy, to get fainting, to get that much intoxicated that the leg staggered while walking, to laugh so bustly in the bowing and prostration condition in the prayer that the nearby persons

listen, to have tears of the sore eyes, all these factors are the cause of invalidity of ablution.

DISCOURSE OF BATH

Q. What is the ordinance of bath?

A. The order to perform bath is that first of all do resolve of bath and wash the wrist thrice then clean the evacuation place after that if something filthy is there on any portion of the body like urine or latrine etc. then wash it and make pure the portion. Perform ablution as performed in prayer but do not wash the feet if taking bath on any high place like wooden seat or plain stone then wash the feet also. After that rub water on the complete body as oil is used for massage then spill water three times on the right side of the shoulder and then three times on the left side of the shoulder, after that spill water from the head to the complete body for three times. Then one should rub the whole body with the hands and after taking bath in this manner one should immediately dress-up. (Alamgiri)

Q. How many factors are obligatory in bath?

A. There are three substances which are obligatory in bath, to rinse the mouth, to put water in the nose and spilling water from the head to the feet. (Durre Mukhtar, Alamgiri etc.)

Q. How many traditions (religious rites ordained by the holy prophet) are there in bath?

A. The following substances are traditions:

- (1) To make intention of bathing.
- (2) To wash bath the hands till wrist for thrice.
- (3) Rinsing up the place of evacuation.
- (4) To wash that portion of the body where some filthy things are there.

- (5) To make ablutions as performed in prayer.
- (6) To rub water on the whole body like massaging oil.
- (7) To spill water thrice on the right shoulder then on the left shoulder and thereafter on the complete body.
- (8) To rub the entire body with the hands.
- (9) Not to be on the direction of Ka'ba (west) while bathing and bathing with the clothes make no difference.
- (10) No body should see at the time of bathing.
- (11) Do not make any kind of conversation while bathing.
- (12) Do not recite any Qur'anic verse.
- (13) Female should take bath in a sitting position and dress her up immediately after bathing.

Q. What are the conditions in which bath is said to be obligatory

A. Evacuation of sperms with lasciviousness with dream, when inserted the head of the penis in the vagina or bum of woman and men; bath becomes indispensable. Bath becomes obligatory in the situation when a woman comes out from the menstrual course.

Q. At What time bath is tradition?

A. Bath is tradition when going for the prayer of Juma, Eid, Baqar-Eid, on the day of Arafat (Major Hajj day) and when wear pilgrim robe.

Q. In what conditions bath is desirable?

A. While staying in Arafat (A sacred place or ground which is twelve miles far from Mecca where the pilgrims pronounce "Labbaik" on the Hajj day), while staying in Muzdalfa (The name of the place situated between Mena and Arafat where the pilgrims stay for a night after returning from Arafat), when entering into the sanctuary of Mecca, when going before the consecrated shrine of

the holy prophet Sallal Laho Alaihe Wasllam, at the time of circumambulation, when entering in Mena (a place situated in the hill near Mecca where pilgrims offer sacrifice) for throwing the small pieces of stones on all the three "Jamras," Shabe Barat (fifteenth night of shaaban which brings salvation and fulfilment of wishes to those who pray for these) Shabqadar (occurring the last ten nights of Ramzan usually regarded as twenty seventh), night of Arafat (Major Hajj day), for attending any sacred gatherings like Milad sharif (meeting held to celebrate the holy prophet's nativity) and other holy gatherings, after giving bath to the dead body, the mad person when get well from his madness and fainting, after coming into senses from intoxication, when inclined for repentance from the sin, to wear new clothings, after coming back from the journey, when free from the menstrual course, when offering the prayer of solar and lunar eclipse, dropsy, fear, darkness and storm, when something impure and filthy things are there on the body and when the exact position is not known that where the filthy things are on the body in all the above mentioned circumstances to offer bath is desirable.

Note: 1. Taking bath in front of the people or openly with open knee is a mortal sin and unlawful as well.

2. Do not take bath with the unclean and filthy dress and if the pure and clean wearing is not available then make it clean first then take bath.

Discourse of Dry Ablutions (Tayammum)

- Q.** How to perform dry ablutions ?
- A.** To perform dry ablutions is that first of all intention of dry ablutions is made within the self then touch the dry earth or wall forcibly with widen fingers. if enough dust is rounded on the hands then shake off. After that do anointing of complete face with the hands. Again put both the hands on the dry earth and rub the right hand till elbow with the left hand and then rub the left hand till elbow with the right hand. (Bahare Shariat)
- Q.** What to recite at the time of making intention of dry ablutions
- A.** Say like this : I make intention of dry ablutions to come nearer to almighty Allah.
- Q.** Is this way of dry ablutions applied for both ablutions and bathing?
- A.** Yes! this way of dry ablutions is applied in both ablution and bathing.
- Q.** Whether dry ablutions will be performed separately if anyone wants to perform dry ablutions for ablutions as well as bathing or performing once is enough?
- A.** Doing dry ablutions once is sufficient for both.
(Bahare Shariat)
- Q.** How many factors are obligatory in dry ablutions?
- A.** There are three factors which are obligatory those are, to make intention, to chafe the complete face with the hands to make anointing of both the hands till elbow. If putting on the ring in the finger

- then chafing below it with the hand is obligatory and women is putting on bangles or ornaments then chafing those covered portions with the hand is obligatory.
- Q.** Which are the things, which make dry ablutions legitimate?
- A.** Pure soil, stone, sand, Multani Soil, ochre, sun dried or burnt bricks, wall made of stone or lime, all the above mentioned objects are legitimate for dry ablutions (Bahare-Shariat)
- Q.** What are the things which are illegitimate for dry ablutions ?
- A.** Gold, Silver, Copper, Brass, Iron or the things made of wood, aluminium, Zinc, cloth, ash and any kind of grains are illegitimate for performing dry ablutions. In other words any thing which can be melted in fire or burnt and turned to ashes are illegitimate for dry ablutions. If dust is there on these things then to perform dry ablutions with this dust is legitimate. (Alamgiri)
- Q.** In which conditions performing dry ablutions is legitimate?
- A.** When possibility to get water disappears then dry ablutions become legitimate.
- Q.** What is the condition in which the use of water or to get water becomes impossible?
- A.** There are various situations in which the use of water may increase illness as for example the person is suffering from any disease which may develop if he uses water for ablutions or bath. If one goes to such place where water is not available up to one and a half kilometre in all the directions.

If there is too much cold that one may die if he uses water or may feel terribly sick. Rope and bucket are not available though well is there.

A. There are many more conditions in addition to the above mentioned which can be known from Bahare Shariat and other books.

Q. If the situation arose when bath becomes necessary but gets up from sleep and a very little time is remaining for prayer that he can do only ablutions and offer prayer then in this situation what step should be taken?

A. If any unclean and filthy thing is there on the body then wash it and make dry ablutions of bath. After that he must perform ablutions and offer prayer then take bath and repeat the same prayer. (Fatawa Razvia)

Q. Mention those factors which vitiate the dry ablutions

A. The factors which become the cause of vitiation of ablutions and taking bath becomes necessary are also applied on dry ablutions. In addition to this as possibility to get water appears, the dry ablutions becomes ineffective.

Discourse of Istinja (Cleaning after natural evacuation or pissing)

Q. What is the proper way of Istinja?

A. After making water the correct way to Istinja is that first of all clean the portion with pure soil or small piece of stone or use any torn cloth then wash it with water. After doing latrine the correct

way to Istinja is that clean that particular portion either with soil or small piece of stone three times or five times or seven times then wash the portion with water. (Bahare Shariat)

Q. At the time of doing Istinja which hand should be used to clean the portion with soil and water?

A. Left hand should be used.

Q. Which things are prohibited to use in Istinja?

A. Any kind of food materials, bones, dung of cow, buffalo, horse, ass, goat, and fodder of animals, all the above things are prohibited to use in Istinja. (Bahare Shariat)

Q. Name the places where evacuating of natural calls is prohibited?

A. Near the well or pond, in the flowing water, near the ferry or the places where the people use to take bath or wash cloths generally, beneath the fruit bearing trees, at such farms in which crops are still there, in the shade or shelter where the people generally use to sit or take rest, near the mosque or Eidgah, in the graveyard or on the path, the place where animals are kept and such places ablutions or bath is performed. All the above mentioned places are prohibited to evacuate natural calls. (Bahare Shariat)

Q. Which side one should have his face at the time of evacuating natural calls?

A. One should have his face towards north or south in this country when evacuating natural calls because to have face towards west (Qibla) while evacuating is prohibited. (Bukhari Sharif)

Discourse of left out water by human being and animals

- Q. Which sort of water should be used for ablutions?
- A. Rainy water, water flowing of river or sea or stream and the water of well, melted ice and the water comes from frozen ice drop, water of any tank or pond, all sorts of water which have been mentioned above are legitimate for performing ablutions. (Alamgiri etc.)
- Q. Which sort of water is not legitimate for performing ablutions?
- A. Water squeezed through any fruit or tree or that water in which some undefiled things are mixed and due to this the name is changed as for example syrup (Sharbat), stew, tea etc. The colour and taste or smell of water of any pond or tank is changed due to assimilation of any defiled thing and water of any small pond or water pot in which the defiled or impure thing is fallen or such animal in which blood is flowing, died in it though the taste, smell and colour of water is not changed and that water which has been used for ablutions and bath are collected. All the above kinds of water is not legitimate for ablutions. (Bahare Shariat)
- Q. Is there any difference between the water of ablutions and bath?
- A. No! water which is used for ablutions is legitimate for bath also and water which is not legitimate for ablutions is also not legitimate for bath. (Bahare Shariat)
- Q. The left out things of which animals are undefiled?

- A. The animals whose flesh is lawful their left thighs are undefiled as for example: cow, buffalo, goat, pigeon and dove etc. (Alamgiri)
- Q. The left out things of which animals are abominable?
- A. The animals who reside in the house as for example: cat, rat, lizard, and that flying hunting birds like falcon, hawk, female hawk, kite and crow etc., and that hen who comes here and there and eat filthy things and that cow who are habituated to eat dirty and filthy. The left out things of all such animals is abominable. (Alamgiri, Bahare Shariat)
- Q. The left out things of which animals are defiled?
- A. Pig, dog, lion, panther, wolf, jackal and other hunting animals whose left out things are defiled. (Bahare Shariat, Alamgiri)

DISCOURSE OF WELL

- Q. How the well is said to be defiled?
- A. If a man, ox, buffalo, goat, falls in the well and dies or any defiled thing drops in it then in this case the well is said to be defiled.
- Q. If any animal falls in a well but took out alive then whether the well would be said to be defiled or not?
- A. If an animal whose left out things are defiled, if falls as for example dog, wolf etc. then the well would be said to be defiled. And that animal whose left out things are not defiled like cow and goat etc. and any filthy or impure things are also not

there on their external body, falls in it and took out alive, the well would not be defiled.

(Bahar-e-Shariat)

Q. If the well is declared defiled then how much quantity of water would be taken out from it?

A. If any filthy thing drops in the well or any man or woman, ox, buffalo, goat or the animal of the same size falls and dies or two cats die or droppings of hen and duck fall or cock, hen, cat, rat, lizard or any blood bearing animal get swollen and bursted after dying in the well or such animals whose left out things considered defiled fall in the well though taken out alive as for example pig and dog then in all the above cases the complete water of the well will be extracted.

(Alamgiri, Bahar-e-Shariat)

Q. What is the order when rat or cat falls in the well and dies but took out from the well before getting swollen or bursted?

A. If any blood bearing small animal like rat, muskrat, sparrow, chameleon or of the same size falls and dies in the well and took out before getting swollen and bursted then water of the well will be extracted from twenty to thirty buckets. If cat, pigeon, hen or the animal of the same size falls in the well and dies and taken out before getting swollen and bursted then the water of the well will be extracted from forty to sixty buckets.

(Bahar-e-Shariat)

Q. What should be the size of the bucket?

A. The usual bucket which is used for extracting water from the well the same bucket is

trustworthy. If there is no any particular bucket then the size of bucket should be such in which $5\frac{1}{4}$ kilo water may contain.

Q. Whether the wall, bucket and rope of well would be made undefiled after getting the water of well undefiled?

A. The wall, rope and bucket of the well will not be made undefiled. Each and every thing related to well would be undefiled as water of well got undefiled. (Bahare Shariat)

Discourse of Filth

Q. How many kinds of filth?

A. There are two kinds of real filth: (1) Major filth (2) Minor filth

Q. What are the things which come under major filth?

A. The things which come out from the human body which make ablutions or bath essential are called major filth as for example evacuation of natural calls, pissing, flowing blood, puss, vomiting of full mouth and water which comes out due to conjunctivitis. Natural evacuation of every forbidden four-footed animal like dog, lion, wolf, cat, rat, ass, mule, elephant and pig etc. and the dung of horse and the natural evacuation of every legitimate four footed animal like buffalo and cow dung, the dung of goat and camel, droppings of hen and duck, dump of elephants trunk and saliva of lion, dog and the animals of the like, all come under major filth. And the natural evacuation of

infant either male or female also comes under major filth. (Bahare Shariat)

Q. What are the things which come under minor filth?

A. The pissing of all the animals whose flash is legitimate to eat as for example cow, ox, buffalo, goat and sheep etc. even the pissing of horse and the droppings of birds whose flash is forbidden as for example crow, kite, falcon, hawk and female hawk, all come under minor filth.

Q. What is the ordinance if major filth is put on somewhere on the body or cloth?

A. If the major filth is put on more than that of the portion covered by one Dirham then to make it pure and undefiled is obligatory. Without making it pure and undefiled if prayer is offered it will not be accepted. If major filth is put on equivalent to the portion covered by one Dirham then to make it pure and undefiled becomes essential. Without making it pure and undefiled if the prayer is offered then the prayer would be disapproved (Makruhe Tahrimi). This means it is essential to offer the same prayer again. If the major filth is put on less than that of the portion covered by one dirham then to make it pure and undefiled is a practice of the prophet. If offered prayer without purifying the portion the prayer would be accepted but it will be counted as against the prophet's practice. Such prayer should be offered again and it is desirable. (Bahar-e-Shari'at)

Q. What is the ordinance if minor filth is put on?

A. Minor filth is put on somewhere on the body and cloth whose filthy portion is less than that of one fourth as for example filth is put on the lower part of the upper dress less than one fourth than it or filth is put on the sleeve but affected only less than one fourth of the portion or put on the hand less than one fourth of the size of hand, then it is pardoned. If complete one fourth portion is affected then the prayer will not be accepted without purifying it. (Bahar-e Shari'at)

Q. If filth is put on the cloth then how many times the portion should be washed of to make it undefiled?

A. If filth is thick and wetty type as latrine and dung etc., there is no any limit of washing it rather it must be removed. If the filth is removed by washing it once then it will be undefiled by washing only once. If it is removed by washing four to five times then it must be washed four to five times. But filth is removed by washing less than three times then it is better to wash three times. If filth is thin and wetty like pissing etc. then it must be washed three times and by squeezing it forcibly three times the cloth would be undefiled. (Durre Mukhtar, Bahare Shari'at etc.)

Discourse of Menses, Puerperal Discharge and Uncleanliness

Q. What do the menses and puerperal discharge mean?

A. The habitual blood which comes out from the vagina of an adult every month is called menses if

appearance of blood is not due to illness or delivery of a baby. Its duration is three days minimum and ten days maximum. If it prolongs more than the said duration it is a disease which is called prolonged morbid menstruation. The blood which comes out after delivery is called puerperal discharge. There is no any fix timing that how earlier it stops but the maximum duration is fourty days. If the blood comes even after fourty days then one must take care of it.

Q. What is the ordinance of menses and puerperal discharge?

A. It is unlawful to offer prayer and fastings when suffering from the state of menses and puerperal discharge. During those days prayers are excusable and theirs Qaza (the prayer which could not be offered on its prescribed time) are also not asked. But Qaza of fasting is obligatory after the Ramzan period. Reciting of Qur'an is also unlawful for the woman who is suffering from menses and puerperal discharge either she recites it by seeing or by heart. And even she cannot touch the holy Qur'an, not even the complete Qur'an rather its cover or foot-note. In other words it is unlawful to touch the holy Qur'an by woman suffering from menses and puerperal discharge. If the Qur'an is covered by any case or box and the woman touches that box then it is permissible. (Bahare Shari'at)

Q. What is the ordinance for those who come across with wet dream and those men and women on whom the bath is obligatory?

A. Offering prayer, reciting the holy Qur'an either by seeing or by heart, touching of the holy Qur'an and going to mosque without taking bath is unlawful. (Jauhara Naiyara, Bahar-e Shari'at)

Q. Can't the person go to the mosque on whom the bath is obligatory?

A. It is unlawful to go to that portion of the mosque on whom the bath is obligatory which is specially ment for prayer. If he goes to that portion of mosque which is called outer part of mosque like toilet, bathroom and ablutions place then it is permissible provided the way to go to that portion not through the mosque which is specially ment for prayer.

Q. Can those men and women teach the holy Qur'an on whom the bath is obligatory?

A. Such persons can teach the holy Qur'an word by word provided the course of taking breath should be paused after every word. And it is permissible to make spell the word. (Bahar-e Shari'at)

Q. Is it permissible to touch and recite the holy Qur'an without the ablutions?

A. If is unlawful to touch the holy Qur'an without the ablutions but permissible when recites without touching it or by heart.

Q. What is the ordinance when one touches the "para Amma" (part-30 of the holy Qur'an) or any other part without oblutions?

A. It is unlawful to touch the "para Amma" or any other part also without ablutions.

Discourse of Timings of Prayer

Q. How many obligatory prayers are there in a day and night?

A. There are five obligatory prayers in a day and night that are:

- (1) Fajr (Morning prayer)
- (2) Zuhr (Early afternoon prayer)
- (3) Asr (Late afternoon prayer)
- (4) Maghrib (Evening prayer)
- (5) Isha (Night prayer)

Q. When the timing of Fajr prayer starts and ends?

A. The timing of Fajr prayer starts when dawn appears and ends before the sun rise but it is desirable to offer when the twilight remains.

(Durre Mukhtar, Raddul Muhtar)

Q. When the timing of zuhr prayer starts and ends?

A. The timing of Zuhr prayer starts when the sun declines and exactly in the afternoon when the shade of any object remains of its own size and when the shade of the object becomes just double of its own size, the timing of Zuhr ends. But it is desirable to offer Zuhr prayer in the early hours when the days are short and in late hours when the days are long. (Alamgiri, Bahar-e-Shariat)

Q. When the Asr prayer starts and ends?

A. When the timing of Zuhr prayer ends the timing of Asr prayer starts and remains till sun set. It is desirable to offer the Asr prayer always in late hours. But not to that extent that the sun starts looking pale.

(Durre Mukhtar, Bahare Shari'at)

Q. When the timing of Maghrib prayer starts and ends?

A. The timing of Maghrib prayer starts after sun set. And remains till the disappearance of the whiteness spreading from north to south but desirable to offer in early hours and offering it late is abominable. (Alamgiri, Bahar-e Shari'at)

Q. When the timing of Isha prayer starts and ends?

A. When the whiteness spreading from north to south disappears the timing of Isha prayer starts and ends before the appearance of dawn. But offering late till one third of the night is desirable and offering till half of the night is permissible and offering after the half of the night is abominable.

Discourse of Abominable Timings

Q. Is there any such timings during day and night in which offering prayer is not legitimate?

A. Yes! at the time of sunrise, sunset and in the afternoon offering of any prayer is not legitimate. If the Asr prayer is not performed then one can offer when the sun is setting in but offering prayer too late is punishable. (Bahare Shari'at)

Q. Since how long offering prayer is not legitimate when the sun rises?

A. Offering prayer is not legitimate when the sun starts rising till about twenty minutes.

(Fatawa Razwia, Bahar-e Shari'at)

Q. Till what time offering prayer is not legitimate when the sun sets in?

A. When one is able to stare at sun till its setting offering prayer is not legitimate and the duration it is also about twenty minutes. (Fatawa Razwia)

- Q. Till what time offering prayer is not legitimate in the afternoon?
- A. Offering prayer is not legitimate exactly in the afternoon till about forty to fifty minutes.

(Fatawa Razwia)

- Q. What is the ordinance of offering funeral prayer during the abominable time?

- A. If the funeral is brought during abominable time then offering the funeral prayer at the very moment is not abhorrent. If the funeral is ready before the abominable time and made delay then it is abhorrence. (Bahar-e Shari'at, Alamgiri)

- Q. What about reciting of the holy Qur'an during abominable time?

- A. It is preferable not to recite the holy Qur'an during the abominable time but permitted if someone recites. (Anwarul Hadees)

Discourse of Call to Prayer (Azaan) and announcement to Initiate Prayer (Iqamat)

- Q. Is reciting 'Azaan' obligatory or tradition?

- A. Reciting 'Azaan' to offer the obligatory prayer in mosque with the aggregation is emphasized tradition. But its ordinance is like essential (Wajib). It means if Azaan has not been recited then all the people would be sinful. (Fatawa Qazikhan, Durre Mukhtar, Raddul Muhtar)

- Q. At what time Azaan should be recited?

- A. Azaan should be recited when the time of prayer begins. Recitation of Azaan is not legitimate if recited before the time of the prayer. If recited

before the time then the recitation of Azaan must be repeated.

- Q. Is Azaan recited for any other time also in addition to obligatory prayer?

- A. Yes! reciting Azaan is desirable if recited in the ear of a new born baby and grieved person, in the ear of the person who is suffering from epilepsy, furious and ill-tempered person or animal, at the time of severe violence and fire, after burying the dead body, at the time of restiveness of Genii and when lost the way in forest and there is no-one to guide. (Bahar-e-Sha'at, Shami Part-1, Page-258)

- Q. What is the proper mode of reciting Azaan?

- A. One should start on any higher place facing toward west (Ka'ba) out side of the mosque's courtyard and must put his both the forefingers in the ears and recite the words of Azaan loudly maintaining a little gap between the two words. While reciting Haiya Alassalah (come towards prayer) turn the face towards right and when reciting Haiya Alalfalah (come towards success) turn the face towards left.

- Q. What is the proposition of response to Azaan?

- A. The proposition of response to Azaan is that whatever the word recited by the caller, the listener must repeat the same but in response to 'Haiya Alassalah' and 'Haiya Alalfalah' the listener must recite 'Lahoul Wala Quwwata Illa Billah' and it is preferable to say both. In the morning prayer in response to 'Assalato Khairum minun Naum' (prayer is better than sleeping) one must say 'Sadapta wa Bararta wa Bil Haqqe Nataqta' (Durre

Mukhtar, Raddul Muhtar, Alamgiri, Bahar-e Shari'at)

Q. What is the ordinance when one responds the Azaan of sermon?

A. Responding to Azaan of sermon with the tongue is not legitimate for the followers?

Q. What about 'Takbeer or Iqaamat' (Announcement to initiate prayer)?

A. Reciting Iqaamat is an emphasized tradition. Rather more emphasis is given to Iqaamat than Azaan.

Q. Whether the person who recites Azaan must recite Iqaamat and nobody else?

A. Yes! The person who recites Azaan must recite Iqaamat. Nobody is allowed to recite Iqaamat without his concern. If any one recites without his permission and if the person who recited Azaan felt bad then it is abominable. (Alamgiri, Bahar-e Shari'at)

Q. What is the ordinance when the person stand at the time of 'Iqaamat'?

A. Being in the state of standing position of the person at the time of 'Iqaamat' is abominable and prohibited. They, therefore be seated at that time. And when the caller recites 'Haiya alalflah' then they should stand. (Fatawa Alamgiri, Durre Mukhtar, Shami, Tahtawi etc.)

Q. What about when one pronounces Salat (Benediction for the holy prophet) in between Azaan and Iqaamat?

A. Pronouncing Salat that is Assalatu wassalamu Alaika Ya Rasool Allah (benediction and greetings

on you o'the prophet sallal laho Alaihe Wasallam) is legitimate and commendable. The name of the Salat is Tasweeb in the terminology of Islamic jurisprudence and Tasweeb is commendable for all the prayers except evening prayer. (Alamgiri)

Admonition:-

(1) Those who have been engaged in talking during Azaan their end might be bad God forbid (Ma'az Allah) (Bahare Shariat with reference of Fatawa Razwia)

(2) When the recitation of Azaan ends, the caller and the listener both must pronounce 'Durood' (Invoking God's blessings on the holy prophet) after that the following invocation must be recited.

Invocation after Azaan

Allahumma Rabba Hazihid Da'watit

Tammati Wasalatil Qaemati Aati Sayedna

Mohammada Nil Wasilata wal Fazilata

Waddarajatar Rafiyata Wab Ashu Maqamam

Mahmooda Nillazi Wa'dat Tahu Warzuqna

shafa A'thu yaumal Qiyamati Innaka La

Tukhleful Miyad.

(3) When the caller recites 'Ashhado Anna Muhammadar Rasoolullah' (I witness Muhammad is the prophet of Allah) then the listener must recite 'Durood' and it is commendable to touch the thumbs with lips and then with the eyes and say 'Qurrato Ainee Beka Ya Rasoolallahe Allahumma matta'inee Bissame'i wal basare.

Bahar-e Shariat, Shami)

Discourse of Intention to Prayer and Nos. of Rak'at (one set of standing)

- Q. How many Rak'ats are offered in the morning prayer?
- A. There are only four Rak'ats. Firstly two Rak'ats are offered as tradition after that two Rak'ats as obligatory.
- Q. How to make intention for two Rak'ats tradition?
- A. Intention is made to pray two Rak'ats morning tradition prayer for the sake of Allah and intend to the tradition of the holy prophet, my face is towards Ka'ba shareef! Allahu Akbar (Allah is great)
- Q. How to make intention for two Rak'ats obligatory prayer?
- A. Intention is made to pray two Rak'ats morning obligatory prayer for the sake of Allah (the followers must say this much more) behind this Imam (chief), my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How many Rak'ats are offered in the afternoon prayer?
- A. Twelve Rak'ats are offered, firstly four Rak'ats as tradition then four Rak'ats as obligatory again two Rak'ats as tradition after that two Rak'ats as supererogatory.
- Q. How would the intention of four Rak'ats tradition prayer be made?
- A. Intention is made to pray four Rak'ats as tradition of afternoon prayer for the sake of Allah and

intend to the tradition of the holy prophet my face is towards Ka'ba Shareef! Allahu Akbar.

- Q. How would the intention of four Rak'ats obligatory prayer be made?
- A. Intention is made to pray four Rak'ats as afternoon obligatory prayer for the sake of Allah (the followers must say this much) behind this Imam (Chief), my face is towards ka'ba Shareef! Allahu Akbar.
- Q. How would the intention of two Rak'ats tradition prayer be made?
- A. Intention is made to pray two Rak'ats as afternoon tradition prayer for the sake of Allah and intend to the tradition of the holy praphet, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How to make intention of two Rak'ats supererogatory prayer?
- A. Intention is made to pray two Rak'ats as supererogatory prayer for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How many Rak'ats are offerd in the late afternoon prayer?
- A. Eight Rak'ats are offered in late afternoon prayer, firstly four Rak'ats tradition after that four Rak'ats as obligatory prayer.
- Q. How would the intention of four Rak'ats tradition prayer be made?
- A. Intention is made to pray four Rak'ats as tradition of late afternoon prayer for the sake of Allah and intend to tradition of the holy prophet, my face is towards Ka'ba Shareef! Allahu Akbar.

- Q. How to make intention of four Rak'ats obligatory prayer?
- A. Intention is made to pray four Rak'ats as late afternoon obligatory prayer for the sake of Allah (the followers must say this much more) behind this Imam (Chief), my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How many Rak'ats are offered in the evening prayer?
- A. Seven Rak'ats are offered in the evening prayer, firstly three Rak'ats as obligatory then two Rak'ats as tradition after that two Rak'ats as supererogatory.
- Q. How to make intention of three Rak'ats as obligatory prayer?
- A. Intention is made to pray three Rak'ats as obligatory of the evening prayer for the sake of Allah (the followers must say this much more) behind this Imam (Chief) my face is towards ka'ba Shareef! Allahu Akbar.
- Q. How to make intention of two Rak'ats tradition prayer?
- A. Intention is made to pray two Rak'ats as tradition of evening prayer for the sake of Allah and intend to the tradition of the holy prophet, my face in towards Ka'ba Shareef! Allahu Akbar.
- Q. How to make intention of two Rak'ats of supererogatory prayer?
- A. Intention is made to pray two Rak'ats as supererogatory prayer for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How many Rak'ats are offered in the night prayer?

- A. Seventeen Rak'ats are offered, firstly four Rak'ats as tradition then four Rak'ats as obligatory, again two Rak'ats as tradition then two Rak'ats as supererogatory after that three Rak'ats as Witr Wajib (Essential) then two Rak'ats as supererogatory.
- Q. How would the intention of four Rak'ats tradition prayer be made?
- A. Intention is made to pray four Rak'ats as the tradition of night prayer for the sake of Allah and intend to the tradition of the holy prophet, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How to make intention of four Rak'ats obligatory prayer?
- A. Intention is made to pray four Rak'ats as obligatory of night prayer for the sake of Allah (the followers must say this much more) behind this Imam (chief), my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How would the intention of two Rak'ats tradition prayer be made?
- A. Intention is made to pray two Rak'ats as tradition of night prayer for the sake of Allah and intend to the tradition of the holy prophet, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How would the intention of two Rak'ats supererogatory prayer be made?
- A. Intention is made to pray two Rak'ats as supererogatory prayer for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How would the intention of Witr prayer be made?

- A. Intention is made to pray three Rak'ats as Witr wajib (essential) for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How to make intention of two Rak'ats supererogatory prayer?
- A. Intention is made to pray as supererogatory prayer for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. Would the prayer be performed if the wordings of intention not delivered in sequence?
- A. Having firm decision within the self is called intention. In other sense delivering the words with the tongue is not important. If for example intended to pray the afternoon prayer within the self and tongue delivered the late afternoon prayer mistakably, the afternoon prayer would be performed.
- (Durre Mukhtar, Raddul Muhtar, Bahare Shariat)
- Q. How to make intention of Qaza prayer (the prayer which could not be offered within the prescribed time)?
- A. The day and time of which the prayer is not offered one must make intention of Qaza prayer, as for example if the morning prayer of Friday is not performed in its prescribed time then he must make intention like this: Intention is made to pray two Rak'ats morning obligatory prayer of Friday which could not be offered in its prescribed time for the sake of Allah, my face is towards Ka'ba Shareef! Allahu Akbar.
- Q. How to make intention for the Qaza prayers of the years?

- A. The prayers which were not offered in its prescribed time for years; suppose one has to offer the Qaza afternoon prayer, he must make intention like this: Intention is made to pray four Rak'ats Qaza prayer in which the very first obligatory afternoon prayer due on me, for the sake of Allah; my face is towards Ka'ba Shareef! Allahu Akbar. And the intention of other outstanding (Qaza) prayers should be thought of.
- Q. How many Rak'ats would be offered for the outstanding prayer of all the prescribed five times in a day?
- A. Twenty Rak'ats are offered. Two Rak'at for morning prayer, four Rak'ats for afternoon, four Rak'ats for late afternoon, three Rak'ats for evening, four Rak'ats for night prayer and three Rak'ats of Witr Wajib (essential). In brief the outstanding prayers are offered for the obligatory and essential prayers only. Qaza of tradition prayers will not be offered.
- Q. Could the prayers of all the five times be reduced?
- A. The morning prayer cannot be reduced. Of-course one may offer four Rak'ats as tradition prayer, four Rak'ats as obligatory prayer and lastly two Rak'ats as tradition prayer again in the afternoon prayer e.i., only ten Rak'ats may be offered. In the late afternoon prayer one may offer four Rak'ats as obligatory prayer. In the evening prayer one may offer three Rak'ats as obligatory prayer and two Rak'ats as tradition, e.i., only five Rak'ats may be offered. Lastly in the night prayer one may offer only four Rak'ats as obligatory, two Rak'ats as

tradition and three Rak'ats Witr as Wajib (essential). If the prayee offers the prayer as per this then it is legitimate.

Manner of Offering Prayer

Q. What is the manner of offering prayer?

A. The manner of offering prayer is that one must stand in such a way that there should be a gap of four tips between both the foot facing towards Ka'ba Shareef after having performed ablutions and uplift both the hands up to ears in such a way that the toes must touch the lobe of ear and both the palms should face towards Ka'ba Shareef. Then after making intention, having been pronounced Allahu Akbar (Allah is great) bring the hands beneath the navel and bind them and recite eulog (Sana).

*"Subhaa naka Allaahumma Wa-Be-hamdeka
Wa-Tabaara kasmoka Wa Ta'ala Jaddoka Wa
La-Ilaha Ghairoka."*

{O Allah! You are undefiled, and I praise to you. Your name consist of auspiciousness and your greatness is lofty and there is no God except you.}

Then after reciting 'Tauz' (seeking refuge in God from devil, by saying A'ooz-o billah) and 'Tasmiyah' (Christening) that means Bismillahir Rahma nir Raheem, recite Alhamd Shareef (The very first verse of the holy Qur'an). After finishing the complete Alhamd Shareef say 'Amen' slowly. After this recite any chapter (Surah) or at least

three verse or any one verse which is equal to three small verses.

Now go in Ruku (bowing in prayer) while having been pronouncing Allahu Akbar and hold the knee with the hands in such a way that both the palms should be on the knee, the fingers should be so wide spread. The back must be flat and the head should be maintained straight alongwith the back, the head should neither be up-ward nor downward from the back. And recite atleast three times:

"Subhana Rabbiyal Azeem"

(My Allah is undefiled so Magnificent)

Then be straight while pronouncing:

"Smiallaho leman hamedah"

(Allah did hear His devotee who praised Him) if praying alone then pronounce: *"Rabbana Lakal Hamd"*

(O! my Allah all praise be to You)

Then go in sajda (prostration) while pronouncing Allahu Akbar in such a way that first of all the knee should be kept down on the earth then put down both the hands and put the nose and the forehead on the earth in between of both the hands. One must remember this while putting down the forehead and the nose on the earth the bone of the nose and forehead must stick cohesively with the surface of earth. And the armpits must be separated from the arms likewise the stomach from the thighs and the thighs from the calves. Further the pointed side of the fingers of both the legs must be diverted towards west

(Qibla). The palms must be flatten comfortably and the fingers of the palms must indicate towards west and must recite Subhana Rabbiyal A'ala (My Allah is undefiled so Great) at least three times then first lift up the head and after that both the hands and keep the right foot in standing position indicating its fingers towards west and sit straight on the left foot making it spread and keep both the palms in a flatten position on the thighs near the knees. Then go in prostration again while pronouncing Allahu Akbar and perform prostration as per the way explained above and lift up the head and stand straight with the support of the foot fingers while keeping both the hands on both the knees. Now recite Bismillahir Rahmanir Raheem only and strat Qira'at (recitation of the holy Qura'an) then after having performed bowing in prayer and prostration as explained earlier, sit on the flatten left foot and recite Tashah'ud (avowing faith by reciting Kalima Sahhadat

"Attahiyato lillahi Wassalawato wattaiyebato
Assalamo Alaika Aiyohan Nabiyo
Warahmatullahi Wabarakatuhu Assalamo
Alaina Wa Alaa Ibaa dillahis saleheen
Ashhado Anlla Ilaha Illallah Wa Ashhado
Anna Mohmmadan Abdohu Wa Rasoolohu."

(All reverence, all worship, all sanctity are for Allah. O, prophet peace be on you and the mercy of Allah and His blessings. Peace be on us and all the righteous devotees of Allah. I bear witness to the facts that none is deserving worship except

Allah and I bear witness that mohammad is His devotee and prophet).

When reaching at "Laa" while reciting "Tashahhud" form the circle of the middle finger and thumb and join the little finger and the another two fingers of its side with the palm and lift up the four-finger at word "Laa" but must not be given jolt to it and put down at the word "Illa". Just after this make all the fingers straight immediately. If the prayer consists of more than two Rak'ats then again stand straight and perform likewise but reciting Surah is not necessary with 'Alhamd Shreef' in the Rak'ats of obligatory prayers. Now recite Darood Shareef (benediction and greetings) after Tashahhud of the last Qa'da (Final sitting in prayer) in which the prayer would come to an end.

"Allahumma Salle Alaa Sayedena
Mohammadin Wa A'la Aale Sayedena
Mohammadin Kama Sllaita A'la Sayedena
Ibraheena Wa A'al Aale Sayedena Ibraheema
Innaka Hameedum Majeed Allahumma
Barik A'la Sayedena Mohammadin Wa
A'la Aale Sayedena Mohammadin Kama
Barakta A'la Sayedena Ibraheema Wa A'la
Aale Sayedena Ibraheema Innaka Hameedum
Majeed"

(O Allah! Shower your blessings on our great holy chief Mohammad Sallal Laho Alaihe Wasallam and his descendants as You showered your blessings on our holy chief Ibraheem and his descendants; verily, You are the praise worthy, the Glorious.

O Allah bless our great holy chief Mohammad and his descendants as You blessed our holy chief Ibraheem and his descendants; verily, You are the praise worthy, the Glorious.)
Then recite the following Du'a :

"Allahumma inni Zalamto Nafsi Zulman
Kaseeranw wa Laa Yaghfiruz-zunooba illa
anta Faghfirli maghfiratam min indika
warhamni, Innaka antal Ghafoor-ur-
Raheem."

(O Allah! I have been extremely unjust to myself and none grants forgiveness against sins out you, therefore forgive me you with the forgiveness that comes from you and have mercy upon me. You are Forgiver, the Merciful.)

Or recite any other permissible D'ua then turn the face first to the right and say 'Assalamo Alaikum Wa Rahmatullah' (Peace be upon you and the mercy of Allah) and then turn the face to left and repeat the same. Now the prayer is over.

After reciting Salam the Imam under whom the prayer is performed should sit facing either to his left or right because after completing prayer it is abominable to sit showing back towards the followers. (Fatawa Razwia)

Invocation after Prayer:

Allahumma Antas Salam Wa Minkas Salam
Wa Elaika Yarjaus Salam Fahaiyena
Rabbana Bis Salam Wa Adkhilna Daras
Salam wa Tabarakta Rabbana wa Ta'alaita
Zaljalale wal Ekram."

(O Allah! You are the only giver of strong security of well-being and it is from you and returns back to You. You alive us O the Cherisher! get us into the House of strong security of well-being with strong security of well-being. You are the only auspicious O our Cherisher! and You are the exalted O the glorious and grand great One).

Some particular points regarding prayer performed by women.

The women should not lift up their hands till the ear rather raise upto the shoulder at the time of Takbeer-e- Tahreema (initiation of prayer); and do not bind the hands beneath the navel rather keep the left palm on the chest beneath the bosom and the palm of the right hand must be kept on it. They should not bow more in Ruku (bowing in prayer) rather do as required as to keep the hands on knee and making the back straight in Ruku is not needed and no need to give force on knee. The fingers of the palm must not be separated in the state of Ruku and legs should be tilted a little, it should not be so straight like men. They should do prostration (sajda) in a mingled position, in other words the arms and the armpits should be closed and likewise the abdomen with the thighs, thighs with the calves and the calves with the surface. Further they should not sit on the left turned leg in Qadah (final sitting in prayer) rather they should turn out their both the feet toward right and sit on the left buttock. The women should also

pray in standing position. The number of prayers either obligatory or essential which had been offered in sitting position without any due excuse they must offer Qaza prayer of them and be renounced for them. The woman can never do leadership in prayer like man. And the women offer prayer in aggregation under the leadership of a woman is forbidden and illegitimate. The Friday prayer and the prayer of Eid-ul-Fitr and Eid-e-Azha are not essential for women.

Conditions of Prayer

Q. How many conditions are there in prayer?

A. There are six conditions to be followed during prayer, if ignored these conditions the prayer could not have been performed at all. These conditions are given below:

- (1) Purity or cleanliness: it means the complete body of the prayee, the cloth which the prayee is wearing and the place where the prayee is offering prayer, all should be undefiled.
- (2) Satara Aurat: the portion of the body which are not allowed to be exposed off, it does mean that hiding the portion from the navel upto the knee is satara Aurat for man and covering the complete body except face, palm and foot is satara Aurat for woman. If the woman offers prayer with a very thin stole under which the blackness of hair is besighted then the prayer would be said to be not performed unless she covers her head with the

thing which covers the blackness of hair. (Alamgiri)

(3) Istiqbaal-e-Qibla: it means facing towards Qibla (west) in prayer. If the direction of Qibla is not known then one must enquire about it. If no one is available then after much consideration one may offer prayer facing towards where his conscience allows. If after offering prayer he came to know that the direction of Qibla was not correct then it makes no difference, the prayer is performed. (Durre Mukhtar, Bahare Shariat)

(4) Time: it has very significant roles in performing prayer. Hence, if any one offers prayer before the prescribed time, the prayer will not be performed which has already been explained in detail earlier.

(5) Intention: offering prayer with the firm intention through the heart is necessary and pronouncement of wordings of intention is desirable. Pronouncing the wordings of intention in Arabic language is not necessary it can also be pronounced in Urdu etc. and say like this "the intention of prayer is made by me." And should not say "I intend to pray."

(Durre Mukhtar, Bahar-e-Shariat)

(6) Takbeer-e-Tahrima: it means reciting Allahu Akbar (Allah is Great) is one of the conditions at the initiation of the prayer.

Discourse of Terminology used in Shariah

Q. What do the obligatory and essential mean?

A. Obligatory is that act, if ignored knowingly causes a great sin and that worship in which obligatory is assimilated and offered without it, the worship is not correct. And essential is that act, if left knowingly is a sin and on leaving the essential intentionally in prayer it is necessary to be repeated again that particular prayer. If any thing left mistakenly in prayer then offering compensatory prostration becomes indispensable.

Q. What are emphasized and non emphasized traditions?

A. Emphasized tradition is that act if adopted, would be rewarded, if left, would be punished and if left mistakenly, would be reprimanded and would be entitled to torment, if one makes habit of not performing. Non emphasized tradition is that act if performed would get reward out of it and if not performed then it does not make any difference but disliked in Shariah.

Q. What desirable (Mustahab) and permissible (Mubah) stand for?

A. Desirable is that act of a man which causes reward on performing and there is no any kind of sin on avoiding it. Permissible is that action of a man which does not occur any reward or punishment on performing.

Q. What are unlawful and Makruhe Tahreemi (the act which is disapproved but not regarded as unlawful)

A. Unlawful is that action of a man which is performed even once knowingly is a severe sin and to save oneself from it is obligatory and it is

the cause of getting reward. Makruhe Tahreemi is that act which makes the worship defective and the person who performs it would said to be sinful though its sin is lesser than the sin of unlawful.

Q. What are Makruhe-Tanzeehi (the act which is disliked) and Khilafe Aula (the act which is against the practice)

A. Makruhe Tanzeehi is the act whose performance is not liked by Shariah. If is better to remain aloof from it and it causes of getting reward. Khilafe Aula is the act which is better to avoid to perform and if done then it makes no difference.

Obligatories of Prayer

Q. How many obligatories in prayer?

A. There are six obligatories in prayer:-

- (1) Standing (Qayam)
- (2) Recitation (Qir'at)
- (3) Bowing down (Ruku)
- (4) Prostration (Sajda)
- (5) Final sitting in prayer (Qa'dah)
- (6) Indication to exit from prayer (Khurooj-e-Besunehi)

Q. Standing in prayer is obligatory, what does it mean for?

A. It means that offering prayer in standing position is quite necessary. If any one offers prayer in a sitting position without any proper reason then the prayer will not be performed whether the prayee is man or woman. In fact the supererogatory prayer can be offered in a sitting position. (Bahare Shariat)

- Q. What does "recitation is obligatory" mean?
- A. It means that recitation of Qur'an Shareef is must in every Rak'at of obligatory, Witr, tradition and supererogatory prayer. If any one does not recite the holy Qur'an, the prayer will not be performed. (Bahare Shari'at)
- Q. What is the minimum status of volume while reciting of the holy Qur'an in prayer?
- A. The minimum status of volume is that while reciting one must hear the holy Qur'an. If any one recites too slow that he himself cannot hear then the prayer will not be performed.
- Q. What is the minimum status of bowing down in prayer?
- A. The minimum status of bowing in prayer is that atleast both the palm of the hands must reach to the knees and bowing down in the real sense is that bow in such a way as to grasp the knees with the hands keeping the back in a straight line of head: do not put the back and the head uneven.
- Q. What is the real sense of prostration?

Keeping the forehead satisfactorily on the surface of the ground is the real sense of the prostration and bottom part of atleast one finger of the foot must touch the ground, in other words it is quite necessary that atleast pointed side of one finger must be diverted towards west. If any one do prostration in such a way that both the feet are in air or do not touch the ground, even if one pointed side of the finger touches the ground, the prayer will not be performed. (Bahar-e Shariat)

- Q. How many bottom portion of the fingers must touch the ground is essential?

- A. The bottom portion of atleast three fingers of both the legs must touch the ground is essential.
- Q. What is the meaning of final sitting (Qa'dah Akhira)?
- A. Sitting till the completion of 'Attahiyat' after finishing two Rak'ats prayer is obligatory. (Bahar-e Shariat)
- Q. What is the meaning of indication to exit from the prayer (Khurooje Besunehi)?
- A. Any action committed to come out from the prayer purposely after final sitting is called indication to exit from the prayer (Khurooje Besunehi) but any other action which causes to come out from the prayer intentionally except "Salam" then it is essential to repeat the same prayer again. (Bahare Shariat)

Essentials of Prayer

- Q. Name the Essentials of prayer?

A. The Essentials of prayer are given as under :-

- (1) The wordings of 'Allahu Akbar' (Allah is Great) is to be pronounced in 'Takbire Tahreema' (after making intention lifting-up both the hands till the lobes, reciting Allahu-Akbar binding both the hands beneath the navel).
- (2) Recitation of the very first chapter of the holy Quran i.e., Surah Fatiha.
- (3) Recitation of any chapter or any three consecutive verses with Surah Fatiha is must in first two raka'ts of obligatory prayer and in every raka't of tradition, supererogatory and Witr prayer.

- (4) To recite the holy Qur'an in first two Raka'ts of the obligatory prayer.
- (5) Surah Fatiha must be preceded the chapter.
- (6) To recite Surah Fatiha only once before the other chapter in every raka't.
- (7) There should not be any unknown separation between Surah Fatiha and the chapter.
- (8) Bowing down just after the recitation of the holy Qur'an.
- (9) Touching the bottom portion of atleast three fingers of both the feet with the ground in prostration.
- (10) There should not be any separating thing between both the prostrations.
- (11) Correct performance of various postures.
- (12) Qauma, it means standing up straight in prayer after making the bow.
- (13) Jalsa; it means sitting straight in between both the prostrations.
- (14) Nothing should be recited after Tashah'hud (Attahiyat) in previous sitting (Qa'ada Oola).
- (15) Recitation of complete Tashah'hud in every sitting (Qa'ada).
- (16) Saying the word "Assalamo" twice.
- (17) Recitation of Dua-e Qunoot.
- (18) Announcement of initiation of Qunoot.
- (19) Announcement of all the six initiation of both the Eid's prayer.
- (20) Initiation of bowing down after the second Raka't in both the Eids prayer and pronouncing the word Allahu Akbar is must in the initiation.
- (21) The leader (Imam) must recite with audible voice in every audible prayer (Jahri-Namaaz) and with slow voice in non audible prayer.

- (22) Every essential and obligatory prayer must be offered on their prescribed time.
- (23) In every raka't the act of bowing down must be performed only once and the act of prostration twice only.
- (24) One must not sit in Qa'ada (previous sitting) before the completion of second Raka't and there should not be final sitting after completion of third Raka't in four raka't prayer.
- (25) It recited the verses where prostration becomes necessary one must perform recitation of prostration (Sajdah-e-Tilawat) at the very moment and must perform compensatory prostration if omission is felt in prayer.
- (26) There should not be a gap of three Tasbeeh (the time taken in prostration) between two obligatory or two essential or essential and obligatory prayers.
- (27) When the leader (Imam) recite either with audible voice or slowly the followers must listen quietly and must be followed the leader in all the essentials except recitation.

Traditions of Prayer

- Q. Explain all the traditions of prayer?
- A. The traditions of prayer are given as under:-
- (1) Lifting up the hand for Tahrima (binding the hands beneath the navel) and maintaining the status of the fingers on their own comfortable position.
 - (2) Not to bow down the head at the time of initiation and the smooth portion of the palms and fingers must be sighted towards Ka'ba.
 - (3) Lifting up the hands before the initiation and in the same way pronouncing initiation after lifting up the

- hands till the lobes in initiation of Qunoot and initiations of both the Eids.
- (4) Lifting up the hands only up to the shoulder for woman.
 - (5) Pronouncing loudly Allahu Akbar (Allah is Great), Samiallaho leman hamedah (Allah did hear His devotee who praised Him) and salaam (peace be upon you and the Mercy of Allah) by the leader (Imam).
 - (6) Binding the hands immediately without swinging them after initiation, pronouncing eulogy (Sana), Ta'awwuz (seeking refuge in God from devil by saying Aooz-o-billah), christening (Tasmiyah) and saying Ameen! And all these wordings should be pronounce slowly.
 - (7) Reciting first of all eulogy (sana) then Ta'awwuz after that christening (Tasmiyah) and reciting each after another immediately.
 - (8) Reciting atleast three times Subhana Rabbiyal Azeem (My Allah is undefiled so Magnificent) in bowing down and holding the knees by both the hands and the fingers must be kept separately on them.
 - (9) Holding the knees by the hands and the fingers should not be kept so separately in case of woman.
 - (10) The back should be laid so flatly in the state of bowing down (Ruku).
 - (11) The hands should be left swinging after getting up from the bowing down.
 - (12) The leader must say 'Samiallaho leman hamedah' (Allah did hear His devotee who praised Him) while getting up from bowing down and the followers must say 'Rabbana lakal hamd' (O! my Allah all praise be to you) and if the prayee is offering prayer individually he must pronounce both the wordings.

- (13) Pronouncement of Allahu Akbar is made when bowing for prostration as well as getting up from the prostration.
- (14) Pronouncing atleast three times 'Subhana Rabbiyal Aa'la (My Allah is undefiled so Great) in prostration.
- (15) While going for prostration laying knees on the surface first then palms after that nose then forehead and while getting up from the prostration first of all the forehead should be lifted up from the surface of the ground then nose after that palms then knees.
- (16) The arms should be separated from the armpits and the abdomen from the thighs in the state of prostration. And wrist should not be laid on the surface of the ground like dog.
- (17) The arms should be so closed with the armpits, likewise abdomen with the thighs and the thighs with the calves and calves with the surface of the ground when the prayee is a woman.
- (18) Sitting between the two prostrations as in Tashah'hud and keeping hands on the thighs comfortably.
- (19) The fingers of the hands must be sighted towards Ka'ba in the state of prostration and they should be so closed with each other. And the bottom part of all the ten fingers of legs must touch the ground in other words the pointed side of the fingers must be diverted towards Ka'ba forcibly.
- (20) One must get up keeping the hands on the knees with the support of foot fingers for the next raka't.

- (21) Sitting on the spreaded left leg in Qa'da (final sitting), the left foot must be stood up and all the five-finger of it must be diverted toward Ka'ba.
- (22) Sitting on the buttock taking out both the feet towards left side in case of a woman.
- (23) Keeping the right hand on the right thigh and the left hand on the left thigh and the fingers of the hand must be maintained in its comfortable position.
- (24) Indicating at the time of Shahadat (witness) in Attahiyat.
- (25) Reciting "Durood Shareef" (benediction and greetings) and Dua-e-Masoorah (Explained earlier in the book) after Tashah'ud in final sitting.
(Durre Mukhtar, Bahar-e-Shariat)

Discourse of Recitation

- Q. If one forgets to recite the chapter (Surah) after reciting Surah Fateha and remembers in the state of bowing down (Ruka), what one should do in this situation?
- A. In this situation when one realizes in the state of bowing down that he has not recited the chapter (Surah) after Surah Fateha he must stand immediately and recite the chapter and then go in Ruku and perform compensatory prostration before salaam. (Durre Mokhtar)
- Q. If one forgets to recite the Surah in the first two Raka'ts of obligatory prayer then what one should do?
- A. If one forgets to recite Surah in the first two Raka'ts of obligatory prayer and get

- remembered after bowing down (Ruku) then he must recite in the two Raka'ts of prayer. In case of the evening prayer if forgets to recite the Surah in the first two Raka'ts then he must recite the Surah in the third Raka't. And the Surah of one Raka't can't be recited because evening prayer consists of three Raka'ts only and at the end of the prayer one must perform compensatory prostration. (Durre Mukhtar, Raddul Muhtar, Bahar-e-Shariat)
- Q. If anyone forgets to recite Surah in any one of the first two Raka'ts of obligatory prayer and get remembered after bowing down then what should he do?
- A. He must recite the Surah after reciting Surah fatiha in the third or fourth Raka't of the prayer and perform compensatory prostration at the end. (Bahar-e-Shariat)
- Q. If one forgets to recite Surah in the tradition or supererogatory prayer and get remembered in the state of prostration etc. after bowing down then what should one do?
- A. He must perform compensatory prostration at the end of the prayer.
(Durre Mukhtar, Bahar-e-Shariat)
- Q. If one starts reciting the Surah mistakably in the second Raka't of the prayer which he recited already in the first Raka't then what should he do in this case?
- A. If he began reciting the same Surah again in the second Raka't then he must continue it. It is an abominable act if someone does it knowingly. But it does not make any difference if anyone does not remember any other suah.

- Q. If anyone recites the Surah in the second Raka't which precedes the Surah recited in the first Raka't; in other words anyone recites "Qulya Aiyohal Kafiroom" in the first Raka't and "Inna Ataina" in the second Raka't then what is the ordinance in this case?
- A. If anyone recites the Surah in the second Raka't which precedes the Surah or verse recited in the first Raka't then it is an abominable act and a great sin but anyone does it by mistake then the act is neither a sin nor required to perform compensatory prostration. (Shami)
- Q. If anyone started reciting Surah in the second Raka't which precedes the Surah recited in the first Raka't and suddenly he get remembered then what should he do?
- A. If he started reciting even pronounced the very first word of the Surah, he must complete it. (Durre Mukhtar, Bahar-e-Shariat)
- Q. What is the ordinance if anyone recites "Alam Tara kaifa" in the first raka't and recites "Ara'aital lazi" in the second Raka't leaving the Surah "leilaf" which is in-between of both the Surah?
- A. It is forbidden to leave the small Surah in the second Raka't which follows exactly after the Surah recited in the first Raka't but started reciting any long Surah then it should be completed till last, and not permitted to leave it. (Durre Mukhtar).

Discourse of Prayer in Congregation And The Leadership in Prayer

- Q. Is the prayer in congregation obligatory or essential?
- A. The prayer in congregation is essential. The prayer gets twenty seven times more reward if he offers prayer in congregation than the prayer offered individually. Anyone who leaves the prayer in congregation without any proper reason is a sinful and who makes it a habit is a transgressor. (Durre Mukhtar, Bahar-e-Shariat)
- Q. What are the proper reasons which allow to leave the prayer in congregation?
- A. If anyone who is blind or crippled, such an old or sick person that he is incapable to go to mosque, obstruction of heavy mud in the way due to heavy rain, blowing of storm or due to complete darkness in the night or severe cold and strong feeling of natural call emerges at that time etc. (Durre Mukhtar)
- Q. Who is the most suitable person for the leadership in prayer?
- A. The most suitable person is that who knows the rules and jurisprudence more and better among the presentees and that who knows more knowledge of phonetics and recitation of the holy Qur'an. If a number of persons among the presentees are equal in the knowledge of the above qualities then that person is suitable who is more pious. If the persons are equal in piouness also then the person who is the oldest and after that who is well mannered among the presentees after that who offers more

supererogatory prayers is suitable for the leadership in prayer who possesses more qualities mentioned above among the presentees. (Durre Mukhtar, Bahar-e-Shariat)

Q. Which kind of persons accepting as leader in prayer is a sin?

A. The transgressor and corrupt like drunkard, gambler, adulterer, usurer, back-biter and the person who does not have beard or have beard less than one fist and that heretical person whose heresy have not attained the limit of infidelity. Accepting such persons as leader in prayer and offering prayer under their leadership is abominable. If offered under their leadership the prayer must be repeated again and it is essential. (Durre Mukhtar, Raddul Muhtar)

Q. What is the ordinance of offering prayer under the leadership of Wahabi, Deobandi?

A. The beliefs of wahabi, Deobandi are sacrilegious. For example their belief is that the knowledge which Huzoor Sallal Laho Alaihe Wasallam possesses, the children, mad persons and the animals also have such knowledge. As their chief Maulavi Ashraf Ali Thanwi has expressed his views about some foreknowledge of Huzoor Sallal Laho Alaihe Wasallam while denying the complete foreknowledge in his book 'Hifzul Iman' on page 8, "What is the speciality of Huzoor in it. Such knowledge is possessed by Zaid and Umar rather infant and mad rather all the living-beings and also quadrupeds." Likewise beliefs are there in the books written by their chiefs which they think

are right. Therefore offering prayer under their leadership is a sin and not permissible. If anyone offers prayer mistakenly he must repeat the prayer again. If he will not offer prayer repeatedly he would be sinful. (Bahar-e-Shariat etc.)

Q. Of which kind of person's accepting as leader in prayer is abominable?

A. Illiterate, blind, bastard beardless attractive boy, the person afflicted with leprosy and paralysis, and the person who is afflicted with leucoderma and the disease which is prominent, accepting all these persons as leader in prayer is abominable. And it is scornful at that time when any other better person is available among them. If there is no one suitable for the leadership in prayer accept that who is suffering from the diseases mentioned above then it is not scornful and in the leadership of blind there is a slight abhorrence. (Bahar-e-Shariat)

The factors Which Make The Prayer Spoiled

Q. What are the things by which the prayer becomes spoiled?

A. When one speaks during prayer either deliberately or mistakenly, talking either with his own wish or forced to speak somehow or the other the prayer would be spoiled. If anybody do Salam (greet) to anyone deliberately or mistakenly the prayer would be spoiled. Similarly giving answer to Salam will also spoil the prayer. Pronouncing

'yerhamo kallah' in response to anybody's sneezing or pronouncing 'Alhomdo Lillah' on hearing any good news or pronouncing 'Alhamdo Lillah' on hearing of any good news or pronouncing 'Subhanallah' after hearing any surprising news or pronouncing 'Inna lillah wa inna Ilaihe Rajeoon' on hearing any sad news, in all the above cases the prayer will be spoiled. If the prayer himself sneezes then he must be tranquil for some time and suppose he pronounced 'Alhamdo lilla' after sneezing then there is no harm in prayer. The prayer will also be spoiled if the prayee prompts (Luqma in prayer) any other person except his leader likewise accepting prompts by leader given by any other person except his followers spoils the prayer and the prayer of that person who has prompted wrongly will also be spoiled. If the prayee pronounces Allahu Akbar as 'Aallah Akbar' or 'Aakbar' the prayer will be spoiled. Similarly the prayer spoils and if pronounced 'Nastaaeen' in the place of 'Nastaeen' and 'Anamte' or 'Anamto' instead of An'amta the prayer would be spoiled. The words like 'Aah' 'oh' come out due to any pain or sorrow or if the prayee weeps loudly and forms a word, in all these situation the prayer will be spoiled but a patient automatically and suddenly says 'Aah' and 'oh' due to his illness, in this case the prayer is not spoiled. Similarly the voice come out naturally and forms a word while sneezing, cough, yawn and belch, all these are forgivable. Any eatable thing, which had remained between the teeth, swallowed it, if the size of

swallowed thing is less than a gram the prayee is said to be abominable and if it is equal to the size of a gram the prayee is spoiled. A woman was offering prayer and her son or daughter imbibed breast, if milk came out the prayer is spoiled. The prayer will not be spoiled if anyone passes in front of the prayee whether the passerby is man or woman yet the passerby is a extremely sinful. It is quoted in Hadeeth "if the passerby who passes in front of the prayee would have known the sin of this act then he would have preferred to sink into the earth instead of going in front of the prayee". (Alamgiri, Durre Mukhtar, Raddul Muhtar, Bahar-e-Shariat)

- Q. Will the prayer be off if the toe of the right leg shifts from its place?
 A. The prayer will not be off. It is wrong assumption among the people that the prayer will be spoiled if the toe of the right leg shifted from its place. (Raddul Muhtar)

Abominables of Prayer

- Q. Explain those things which are abominable in the prayer?
 A. To have fun with the beard or body or with the clothings; to fold up the dress as for example while going in prostration lifting up the clothings; making the clothes in hanging position, in other words putting the clothes on the head and shoulder in such a way that both the borders of the cloth oscillate. Folding up the cuff more than half of the wrist. Folding up the

lower part of the upper clothings while offering prayer. At the time of extreme feeling of natural evacuation or offering prayer when vehement pressure of flatulence felt. Offering prayer by a man with back knot; snapping the fingers, crossing the fingers of both the hands, putting the hands on the waist, looking here and there or looking towards the sky. Sitting like a dog in Tashahhud (one of the sitting positions in prayer) or between the two prostrations. Touching the complete wrist (from elbow to wrist) by a man in prostration. Offering prayer exactly in front of any body's mouth. Covering the complete body with the clothes that even the hands could not come out. Tiding the turban in such a way that the centre portion of head remained open. Covering the nose and mouth. Cleaning the throat by making voice unnecessarily. Yawning intentionally, if it comes as usual than let it come. Offering prayer with the clothings on which the picture of any living being is made. A picture of such kind hanging on the head of the prayee in other words hanging or suspended on the roof or being kept at the place where prostration is performed. Summarily any picture of living being either side of the prayee while it is hanging or suspended or fixed or painted somewhere on the wall etc. Recitation of the Holy Quran against its order. Making end of the recitation in the position of Ruku (bowing down). Going in the prostration and to the position of bowing down of the followers before the Imam (leader) or raising the head from the

prostration and from the position of bowing down of the followers before the Imam. All the above said things are abominables.

Discourse of Witr.

- Q. How the prayer of Witr is offered?
 A. The Witr prayer is offered in the same manner as the prayers of all the daily five times prayers are offered. But in the third Raka't of Witr one must raise his both the hands up to the ears after reciting Surah Fatiha and any other Surah and bring back his hands saying Allahu Akbar and bind the hands beneath the navel. After that one must recite Dua-e-Qunoot and then go for bowing down and prostration etc. and finish the prayer after Salam like other prayers.
 Dua-e-Qunoot is given as under:

*"Allahumma Inna Nastaeenoka wa
 Nastaghfiroka Wa No'mino Bika
 Wa Natawakkalo Alaika Wa Nusni
 Alaikal khaira Wa Nashkroka Wa
 La Nakforoka Wa Nakhla-oo Wa
 Natroko Maien yafjoroka
 Allahumma Iyaka Na'bodo Wa
 Laka Nosalli Wa Nasjodo Wa
 Ilaika Nas'aa Wa Nahfido Wa
 Narjoo Rahmatika Wa Nakhsha
 Azabaka Inna Azabaka Bilkuffare
 Mulhiq."*

'O Allah! We beseech Your help and ask Your pardon and believe in You and trust in You, and we praise You in the best manner and we thank You and we are not ungrateful to You,

and we cast off and forsake one who disobeys You. O Allah! You alone do we serve and to You do we pray and make obeisance and to You do we flee and we are quick (in doing so), and we hope for Your mercy and fear Your chastisement; surely Your chastisement overtakes the unbelievers'.

Q. The person who has not memorized Dua-e-Qunoot what he is supposed to recite?

A. The person who has not memorized Dua-e-Qunoot he must recite the following Dua.
 Allahumma Rabbana Aatena Fidduniya
 Hasanatanw Wa Fil Aakhirati Hasanatanw Wa
 Qina Azaaban nar. "O' Allah O'our Lord give us
 good in the world and give us in the Hereafter
 and save us from the torment of the hell."

Q. What is the ordinance if anyone does not recite Dua-e-Qunoot.

A. If he intentionally does not recite the Dua-e-Qunoot then he must repeat the Witr prayer. But forgets to recite Dua-e-Qunoot then he must perform compensatory prostration at the end.

(Bahar-e-Shariat)

Q. If one forgets to recite Dua-e-Qunoot but suddenly he got remembered in the state of bowing down then what he should do?

A. If forgot to recite Dua-e-Qunoot and got remembered in the state of bowing down then in this case neither he should go back in the standing state nor recite in the state of bowing down rather he must perform compensatory prostration at the end.

Discourse of Traditions and Supererogatory Prayers.

Q. How many prayers are said to be Sunnate Moakkida (Emphasized Tradition)?

A. Two Raka'ts prayer before the obligatory prayer of morning prayer, four Raka'ts prayer before the obligatory prayer of Afternoon prayer and two Raka'ts prayer after it, two Raka'ts prayer after the obligatory of evening prayer and two Raka'ts prayer after the obligatory of night prayer, four Raka'ts prayer before the obligatory of Friday (Juma) prayer and four Raka'ts after it. These are the traditions prayer which are called emphasized traditions prayers.

(Bahar-e-Shariat etc.)

Q. How many prayers are non-emphasized traditions?

A. Four Raka'ts prayer before the obligatory prayer of late afternoon prayer, four Raka'ts prayer before the obligatory prayer of night prayer, four Raka'ts prayer instead of two after the obligatory prayer of afternoon prayer, similarly four Raka'ts prayer instead of two after obligatory prayer of night prayer, six Raka'ts after obligatory prayer of evening prayer, two Raka'ts of Tahaiyatul Masjid (the prayer which is offered in respect of mosque), two Raka'ts prayer of Tahaiyatul Wozu (the prayer offered in respect of Wozu), two Raka'ts Ishraq prayer (the prayer offered at the time of sunrise), at least four Raka'ts of cha'ast prayer (the prayer offered in after the sunrise) and it can be offered twelve Raka'ts utmost; the prayer of

Tahajjud (the prayer offered in the mid-night) is offered atleast two Raka'ts and maximum eight Raka'ts in numbers; Salatut Tasbeeh, (the prayer in which three hundred times the kalima-e-Tamjeed are recited), Namaze Istekhara (the prayer offered when one wants to get correct solution when embodied in any trouble) and Namaze Hajat (the prayer offered when one is in need of anything). All the above prayers are called non-emphasized prayers.

Q. Whether any tradition prayer may get started when the prayer in aggregation is supposed to commence?

A. It is not legitimate to start any tradition prayer when the prayer in aggregation is supposed to commence except the tradition prayer of morning prayer. If one is confident that he will finish the tradition prayer and he will get the aggregation prayer then he should offer the tradition prayer. But he must perform the prayer away from the row because performing the tradition prayer in the row of aggregation prayer is illegitimate. (Ainia, Bahar-e-Shariat)

Q. At which time, offering supererogatory prayer is not legitimate?

A. At the time of sunset and sunrise and in afternoon, offering any kind of prayer is not legitimate neither obligatory nor essential nor supererogatory. If one has not offered the late afternoon prayer then he should offer before the sunset and no any supererogatory prayer like Tahaiyatul Masjid and Tahaiyatul Wuzu etc. are legitimate between the duration of dawn sunrise. Similarly from the late afternoon

prayer till the evening obligatory prayer, no any supererogatory prayer is legitimate to offer, likewise offering any supererogatory prayer at the time of sermon (Khutba) and before the essential prayers of Eid-ul-Fitr and Eid-ul-Azha is abominable, no matter one offers the prayer in the house or Eid ground or Mosque. Offering any supererogatory prayer is also abominable after the essential prayers of Eid ul Fitr and Eid-ul-Azha if he offers in the mosque or Eid ground but offering it in the house is not abominable. (Alamgiri, Durre Mukhtar, Raddul Muhtar, Bahar-e-Shariat)

Q. Whether one may offer the supererogatory prayers in the sitting position or not?

A. It can be offered in the sitting position but it is desirable to offer the supererogatory prayer in the standing position when one possesses the ability to stand.

Q. How to perform prostration and bowing down when one offers the supererogatory prayer in the sitting position?

A. If one offers the supererogatory prayer in the sitting position one should bend and bring his forehead before the knees but buttock should not be lifted up because it is abominable (Fatawa Razwia). And prostration should be performed in such a way as performed when offers the prayer in standing position.

Tahaiyatul Wuzu

(Offering two Raka'ts supererogatory prayer after performing ablution)

It is written in Muslim Sharif that the holy prophet Sallal Laho Alaihe Wasallam had asserted, "the person who perform ablution and good ablution and offers two Raka'ts prayer (Namaz-e- Tahaiyatul Wuzu) with full concentration from inside and outside, the heaven becomes essential for him."

Namaz-e-Ishraq

(The prayer which is offered at the time of sunrise)

As per the Tirmizi sharif, the holy prophet Sallal Laho Alaihe Wasallam said, "that who offers the morning prayer in aggregation and keeps busy himself in the invocation to Allah till the time comes when the sunrises and then offers two Raka'ts prayer (Namaz-e-Ishraq) he will be rewarded equal to the reward of a complete Hajj and Umrah.

Namaz-e-Chasht

(Mid morning prayer)

The mid Morning Prayer is a desirable prayer. The number of Raka'ts in this prayer is minimum two and maximum twelve. It is quoted in Tirmizi and Ibne Maaja the holy prophet Sallal Laho Alaihe Wasallam had said, "that who takes care of two Raka'ts prayer of mid morning prayer, his all the sins would be imparted although they are equal to the froth of ocean.

Namaz-e-Tahajjud

(Mid night prayer)

From the getting up from the sleep after offering night prayer till the dawn one can offer mid night prayer. Its least number of Raka't is two and the holy prophet Sallal Laho Alaihe Wasallam had been offering this prayer eight Raka'ts. This prayer possesses much excellence in Hadith shareef. Nisai and Ibne Maja had reported in their compilation that the Holy prophet Sallal Laho Alaihe Wasallam has said, "That who got up from the sleep in the night and awaken his wife too and then both offer two Raka'ts prayer, they would be counted among those who remember Allah too much.

Salatul Tasbeeh.

This prayer possesses abundance of rewards. Some of the scholars are of the views that after knowing its omnipotence nobody will relinquish to offer but the tardy person in religion. It is written in Hadith that Huzoor Sallal Laho Alaihe Wasallam said to his uncle Hazrat Abbas Raziallaho Anho, "if it is possible for you to offer the prayer salatul Tasbeeh, you offer it once every day. And if it is not possible to offer once every day then offer atleast on every Friday. If this is also not possible then offer atleast in a month, and if you cannot do this also then offer this prayer atleast in a year and you cannot even do this also you offer this prayer atleast once in your whole life."

Hazrat Abdullah Bin Mubarak has narrated the proper way of offering this particular prayer in

Sunane Tirmizi in this manner: After performing Takbeer-e-Tahreemah recite "Sana." After "Sana" recite fifteen times "Subhanallahi walhamdo lillahi wala ilaha illaho wallaho Akbar" then after reciting T'auz, Tasmiya, Surah Fatiha, and any other Surah recite the above Tasbeeh for ten times. Then perform Ruku and recite the same Tasbeeh for ten times in saying Tasmii and Tahmeed again recite ten times the same Tasbeeh. Then go for prostration and recite ten times the same Tasbeeh in it after that raise the head from the prostration and recite it ten times then go for another prostration and recite for ten times. Offer four Raka't in the same way.

Namaz-e-Hajat

(The prayer offered at the time of any need)

Hazrat Huzaifa Raziallaho Taa'ala Anho has asserted in Abu Daud that when Huzoor Sallal Lahoo Alaihe Wasallam would have been faced any problem he usually used to offer two or four Raka'ts prayer. It is written in Hadith that one should offer the prayer in such a way that in the first Raka'ts recite Surah Fatiha and three times Ayatalkursi. And in the rest three Raka'ts recite Qulhowallah. Qul Auzobe Rabbil Falaq, and Qul Auzobe Rabbil Nas respectively. This prayer is as such as the prayer offered in Shabe Qadr. Venerable persons are of the view that they offered this prayer and got the need fulfilled.

Discourse of Taraweeh

Q. Is Taraweeh tradition or supererogatory?

- A.** Taraweeh is emphasised tradition for all the men and women. It is not legitimate to leave it. (Bahar-e- Shariat etc.)
- Q.** How many Raka'ts are offered in Taraweeh?
- A.** There are twenty Raka'ts in Taraweeh.
- Q.** What is the secret behind twenty Raka'ts of Taraweeh prayer?
- A.** The secret behind this twenty Raka'ts is this that the obligatory and essential prayers get endurance by the traditions. Since the total number of Raka'ts is twenty in all the obligatory and essential prayers of the day, however it is felt appropriate to offer twenty Raka'ts in Taraweeh so that the number of Raka'ts of traditions and the number of Raka'ts of obligatory and essential prayers become equal.
- Q.** How to offer twenty Raka'ts of Taraweeh?
- A.** The twenty raka'ts of Taraweeh prayer are offered with ten Salams. In other words after every two Raka'ts one must finish the prayer with salam and after every four Raka'ts (Taraweeh) it is desirable to sit for sometime that in which four raka'ts offered. (Durre Mukhtar, Bahar-e- Shariat)
- Q.** How to make intention for the Taraweeh prayer.
- A.** Intention is made to pray two Raka'ts prayer of tradition of the Holy prophet of Allah, for the sake of Allah, the followers must add this much, behind this Imam, may face is towards Ka'ba Sharif! Allahu Akbar, (Allah is great.)
- Q.** Whether one should sit silent or recite something in Taraweeha (when sit for rest after completing four Raka'ts)
- A.** It is upto the prayee. If he desires he may sit silently or he may recite Kalima or Durood Sharif. Usually the Dua recited is given below:

Subhana Zilmulke Wal Malakoot Subhana
Zilizzate Wal Azmate Wal Haibate Wal
Qudrate Wal kibriyaa-e Wal Jabaroote
Subhanal Malekil Haiyil Lazi La Yanamo
Wala Yamooto Subbuhun Quddusun
Rabbona Wa Rabbul Malaa'ikate War
Roohe.

- Q. Whether the offering of the Taraveeh prayer in congregation is appreciable or not?
- A. Offering the Taraveeh prayer in congregation is a sufficiency practice (Sunnat-e-kafaya). In other words if the Taraveeh prayer in congregation has not been arranged in the mosque then all the people residing in that area would be sinfull but some of them have offered the prayer in congregation in the mosque then all would be free from blame.
- (Alamgiri, Bahar-e-Shariat).
- Q. Whether the completing of the Holy Qur'an in Taraveeh prayer is good or not?
- A. Completing the Holy Qur'an once in Taraveeh prayer within the month is an emphasized tradition. And finishing off the Holy Qur'an twice in a month is said to be better and finishing it thrice is the best on this condition that the followers should not feel burden. But the burdeness of the followers would not be considered in completing the Holy Qur'an once in the whole month of the Taraveeh prayer.
- (Bahar-e-Shariat, Durre Mukhtar)
- Q. Whether one should offer the Taraveeh prayer in the sitting position without any perfect reason of sitting or not?
- A. Offering Taraveeh prayer in sitting position without any perfect reason is abominable rather some of the Islamic jurists have expressed their views in this regard that prayer cannot be acceptable.

(Bahar-e-Shariat)

- Q. Some of the people do not assimilate themselves in the beginning of the Raka't rather when the Imam goes for Ruku then they join. What is the ordinance for such people?
- A. This is absolutely condemnable. No one should do like this because this act resembles with the hypocrites. (Bahar-e-Shariat, Ghunia)

Discourse of Late Prayer

- Q. What are Accomplished prayer and Late Prayer?
- A. Any worship which is performed during its prescribed time is called Accomplished prayer and performing the worship when the prescribed time passes is called Late prayer.
- Q. For which prayers, the late prayer is necessary?
- A. The Late prayer is obligatory for the obligatory prayers, essential for the Witr prayer and tradition prayer of Fajr (morning prayer) if not offered with the obligatory prayer. And offered before the declining of the sun in the midnoon then one must offer tradition prayer also with the obligatory prayer and offer after the declining of the sun then there is no late prayer of tradition prayer. If offered the obligatory prayer of Fajr but the tradition prayer could not be performed then it is sinfull to pray the late prayer of the tradition prayer before the complete sunrise. If the tradition prayer of Zuhr (afternoon prayer) or Jum'a (Friday prayer) is left and offered the obligatory prayer then the late prayer will not be offered if the prescribed time had been passed. And if time allows then one must offer it. But it is better to offer this prayer after offering the previous tradition prayers.

(Durre Mukhtar)

- Q.** At what time one should offer the Left prayers?
- A.** There is no any fixed timing for offering the left prayers of six numbers of prayers or more but one should do hurry in offering them. There should not be delay. And whenever he would offer them he would be free from blame. One should remember this that it is not permissible to offer the late prayers at the time of declining of sun (mid noon) and at the time of sun set and sun rise. (Alamgiri)
- Q.** If the left prayers are only five or less then at what time one should offer them.
- A.** The person who has only five numbers or less left prayers is in continuity, it is incumbent for him to offer the left prayer of the particular time before every Accomplished prayer. If any one offers the Accomplished prayer before offering the left prayer, although there is enough time to offer the left prayer, the Accomplished prayer is not acceptable. To know more about this one should refer Bahar-e-Shariat.
- Q.** If any prayer is left; as for example the morning prayer has not been offered on its time, then how the prayee will make intention of it as left prayer.
- A.** The prayers, which are left and offered after the time passes or after some days then the prayee will make the intention of the left prayer mentioning the name and the day of the prayers is compulsory. As for example the Fridays morning prayer is left then the intention will be made like this: intention of two Raka't Friday's morning obligatory left prayer is made by me for the sake of Allah Ta'ala facing towards Ka'ba Sharif Allahu Akbar. Likewise the intention will be made of other left prayers.
- Q.** If the prayers are left of a month or two months or a year or two years then in this case what should be the wordings of intention?

- A.** In this case as for example if any one wants to offer left afternoon prayer then he must do intention like this: the intention of four Raka'ts left prayer which are due on me of the very first obligatory afternoon prayer amongst them is made by me for the sake of Allah Ta'ala facing towards K'aba Sharif Allahu Akbar. And anyone who wants to offer the left evening prayer then he must perform the intention like this: The intention of three Raka'ts prayer which are due on me of the very first evening obligatory prayer is made by me for the sake of Allah Ta'ala, facing towards ka'ba Sharif Allahu Akbar. The intention of other left prayers should be presumed.
- Q.** Are the left prayers also offered with the Surah and without Surah as offered in the accomplished prayers?
- A.** Yes! The Raka'ts which are offered with the Surah in the accomplished prayer are performed with the Surah in the left prayer also. And the Raka'ts which are offered without the Surah in accomplished prayer, are performed without the Surah in the left prayer also. (Bahar-e-Shariat)
- Q.** There are some persons who offer two or four Raka'ts in Shab-e-Qadr or in the last Friday of Ramazan and call it Qaza-e-umri (all the left prayers). By offering this Qaza-e-umri they are of the view that their all the left prayers which are due or them are over. What is the ordinance of such thought?
- A.** This is absolutely wrong. Unless or until they offer each and every left prayer separately, they will not be free from obligation. (Bahar-e-Shariat)
- Q.** There are some persons who do not perform the left prayers which are due on them and offer supererogatory prayer. What are the ordinance on such acts?

- A. It is very necessary to offer the left prayers as early as possible for the persons who have not offered the accomplished prayer in the prescribed time. Therefore they are asked to offer left prayers in place of supererogatory prayers. (Fatawa Razwia)

Discourse of Compensatory Prostration

Q. What is compensatory prostration?

A. Compensatory means omission. Sometimes a depravity occurs in prayer due to omission. To avert this depravity two prostrations are performed in Qaada Akhira, this is called compensatory prostration.

Q. How to perform compensatory prostration?

A. The method to perform compensatory prostration is that after having recited Attahiyato.....wa Rasoolahu one should turn the face towards right saying Assalam Alaikum wa Rahmatullah and immediately perform prostration twice. Then after reciting Tashahhud etc. turn the face towards right and left saying Assalam Alaikum wa Rahmatullah.

(Alamgiri, Durre Mukhtar, Bahar-e-Shariat)

Q. What are the factors which make the compensatory prostration essential?

A. The factors which are essential in prayer if forgotten any one of them, compensatory prostration becomes essential. As for example if forgot to recite Alhumd or ay Surah in first and second Raka't or recited the Surah before 'Alhamd' then in all the above circumstances the compensatory prostration becomes essential. (Shami, Bahar-e-Shariat etc.)

Q. Whether compensatory prostration becomes essential or not when any obligatory or tradition of the prayer mistakenly omitted?

A. The prayer will become squandered if any obligatory factor is omitted. This act of omission cannot be compensated by the compensatory prostration. And one will have to offer the prayer again. The compensatory prostration does not become essential in the prayer when tradition and desirable factors are omitted like Ta'uz, Tasmiyah, Sana, Ameen rather the prayer is acceptable but it is desirable to repeat the prayer again. (Ghunniyah)

Q. Would it be compensated by compensatory prostration if any essential factor of the prayer is left deliberately?

A. There will not be recompensed by the compensatory prostration if any essential factor is left deliberately rather it would be essential to offer the prayer again. Similarly if any essential factor is left by mistaken and the compensatory prostration is not performed then in this case also it is essential to repeat the prayer.

Q. What is the ordinance if several essential factors are left in single prayer?

A. Those two prostrations of compensation are enough in this case also. (Raddul Muhtar)

Q. What is the ordinance if one recites Qur'an mistakenly in Ruku, Sajda or Qada?

A. Compensatory prostration is essential in this case also. (Alamgiri, Bahar-e-Shariat)

Q. In the obligatory or Witr prayer one was going for the third Raka't by omitting Qada-Ula (first sitting for Tashahhud after two Raka'ts) but suddenly got remembered that he had forgotten Qada-Ula then what the prayee should do in this case?

A. If he has not stood straight and got remembered then he must sit and there is no need to perform compensatory prostration. But he had stood straight

then in this case he should not return back and do compensatory prostration in the end, and if he returned back then in this case also the compensatory prostration becomes essential. (Bahar-e-Shariat)

Q. If Qa'da Akhira (the last sitting status) of obligatory prayer is not performed and stood straight by mistaken then what should one do?

A. Unless the prostration of this Raka't is not performed he must come back and after reciting 'Attahiyat' one must turn his face towards right and recite salam and perform compensatory prostration. And the prostration of this Raka't is performed then this obligatory prayer becomes supererogatory as he raises his head from the prostration. Hence if he desires he should assimilate one more Raka't in the prayer except evening prayer so that the number of Raka'ts would not be odd. (Bahar-e-Shariat)

Q. If one forgets to perform Qa'da in the tradition and supererogatory prayer and stood straight then what one should do?

A. Every Q'ada of tradition and supererogatory prayer is Q'ada Akhira. In other words it is an obligatory factor of the prayer. If Q'ada is not performed and stood straight mistakenly then unless the prostration of that Raka't is not performed he must return back and perform compensatory prostration.

(Durre Mukhtar, Bahar-e-Shariat).

Q. If after reciting 'Attahiyat..... warasoolahu' in Q'ada Akhira one stood straight by mistaken then what should one do?

A. If recited only 'Tashahhud' in Q'ada Akhira and stood straight then unless the prostration of that Raka't is not performed, he must return back and must recite 'Attahiyat' again without performing compensatory prostration. After that having recited

'Tashahhud' etc. he should turn his face towards right and left by saying salam. (Bahar-e-Shariat)

Q. If recited 'Durood sharif' mistakenly in Q'ada-ula, then what is the ordinance in this case?

A. If recited till 'Allahumma salle ala Muhammadin' or 'Allahumma salle ala Sayyedena' or recited more than this then the compensatory prostration becomes essential. And if recited less than this then it is not. But this is the ordinance for the obligatory, Witr and the tradition prayer of first four Raka'ts of tradition prayer afternoon and Friday prayer only. As far as other tradition and supererogatory prayers are concerned, there is ordinance to recite 'Durood Sharif' also in theirs Q'ada-Ula. (Bahar-e-Shariat)

Q. What is the ordinance if recited non audibly in the audible prayer by mistaken or recited audibly in non audible prayer?

A. If the Imam recited non audibly at least one verse in the audible prayer by mistaken or recited audibly in non audible prayer then the compensatory prostration becomes essential. And if recited only one word then it is forgivable. If one is offering prayer individually or separately and recited audibly one verse in non audible prayer then the compensatory prostration will become essential and if recited non audibly in audible prayer then compensatory prostration is not essential. (Durre-Mukhtar, Raddul Muhtar and Bahar-e-Shariat)

Q. What is the ordinance if one rests for thinking at any moment while recitation?

A. If the duration is equal to one Ruku i.e as much time spends to recites 'subhan Allah' for three times then the compensatory prostration becomes essential.

(Bahar-e-Shariat)

Q. What is the ordinance on whom the compensatory prostration would have been essential but omission

of any factor of the prayer was not remembered and performed right and left Salam with the intention to finish the prayer?

If the omission was not remembered and performed right and left salam yet he has not come out from the prayer. Therefore he must perform prostration unless or until he has committed any such act which causes to be out from the status of prayer and then after reciting 'Tashahhud' etc. turn the face towards right and left by saying Salam.

(Durre Mukhtar, Raddul Muhtar, Bahar-e-Shariat)
What is the ordinance if the compensatory prostration is performed while it was not essential?

A. If the compensatory prostration was not essential and the prayee who was offering prayer individually performed the compensatory prostration, his prayer is acceptable. And if the Imam has performed the compensatory prostration while it was not essential then the prayer would be acceptable of the Imam and those followers who have joined him from the very first Raka't till the last one. But those followers who have joined the Imam after passing some Raka'ts theirs prayer is not acceptable.

(Fatawa Qazi Khan, Tahtawi Ala Miraqui)

Discourse of the Prayer of Sick

Q. What is the ordinance if one is not in a position to offer prayer in the standing position due to illness?

A. If one is not in a position to offer prayer in the standing position that the disease will become severe or it will take long time to recover or it will become giddy or the drops of urine will come out while standing or so much pain that will become intolerable

in all the above conditions one is permitted to offer prayer in the sitting position.

Q. If anyone can stand with the support of anything then what is the ordinance in this condition?

A. If one can stand with the help of a servant or with the support of any stick or wall then it is obligatory on him to offer the prayer in the standing position. If he would offer the prayer in the sitting position while he can stand with the support of anything then his prayer will not be acceptable. (Bahar-e-Shariat, Ghunniyah)

Q. What is the ordinance in case of that who can stand for some moments?

A. If one can stand for some moments then he must stand for that much time and offer the prayer as much as his body allows. To stand that much on him is obligatory and after that he can sit otherwise the prayer will not be acceptable. (Bahar-e-Shariat)

Q. If one cannot go for even Ruku and Sajda due to sickness then what should he do?

A. In this condition he should do Ruku and Sajda by indication but this should be remembered that he must bow head little more when does indication of Sajda than indication of Ruku.

(Durre Mukhtar, Bahar-e-Shariat).

Q. What should one do when cannot offer prayer even in sitting position?

A. In this position one is allowed to offer prayer in the lie down position in this way that both the legs must be there towards Qibla' by lying on the back but the legs should not be extended to make them straight rather the knees must be raised and the head should be raised by keeping pillow etc. beneath the head and Ruku and Sajda must be performed by indication of bowing the head. This is the best way of offering the prayer in case of sickness. And this is also allowed

that one can offer prayer by lying down on the right or left side facing toward 'Qibla'

(Sharah Waqayah, Bahar-e-Shariat.)

- Q. What should one do when cannot offer prayer even by indication of head?
- A. If he is not in a position to offer prayer by indication of head then in this condition the obligation of prayer becomes nullified. If the sick person suffers from such situation till the six times of prayers then the late prayer of those left prayers also become nullified.

Discourse of Prostration of Recitation **(Sajda-e-Tilawat)**

- Q. What is prostration of the recitation?
- A. There are fourteen such points in the Holy Qur'an where the reciter reaches and recites them and the listener listens them, the prostration becomes essential; this is called prostration of recitation.
- Q. How the prostration of recitation is performed?
- A. The traditional way of prostration of recitation is that one should first stand straight and go for prostration by saying Allahu Akbar and he must say 'Subhana Rabbiyal Ala' at least three times and go back in the standing position by saying Allahu Akbar. In the prostration of recitation there is no need to raise the hands as Takbeer-e-Tahreema and no Tashahhud nor Salam is required to perform.
- (Alamgiri, Durr-e-Mukhtar, Bahar-e-Shariat)
- Q. If one performs prostration in the sitting position then the act of prostration would be acceptable or not?
- A. It will be acceptable but the traditional way is this that one should first stand straight and then go for prostration and after performing prostration one should come back in the standing position.

(Raddul Muhtar, Bahar-e-Shariat)

- Q. What are the conditions of prostration of recitation?
- A. All the conditions which are necessary in the prayer that is also necessary in prostration of recitation as for example ablution, purity, covering the body (as necessary in the prayer), facing towards Qibla and making intention etc. except takbeer-e-tahreema.
- Q. How the intention is made of prostration of recitation?
- A. Intention is made of prostration of recitation by me for the sake of Allah Ta'ala facing towards Ka'ba Sharif Allahu Akbar.
- Q. Would the prostration become essential if one recites urdu translation of verse of prostration?
- A. The prostration becomes essential if one recites or listens the verse of prostration in Urdu or any other language. (Alamgiri, Bahar-e-Shariat)
- Q. Does the prostration become essential just after reciting the verse of prostration?
- A. If the verse of prostration is not recited in the prayer then performing the prostration immediately is not essential but it is better to perform as earliest. And if one is with ablution then delaying prostration is a severe forbid. (Fatawa-Razvia)
- Q. What is the ordinance if one recited the verse of prostration in the prayer?
- A. It is essential to perform the prostration immediately if recited the verse of prostration in the prayer. He would be sinfull if he would delay till more than three verses. And if performed the prostration in the prayer immediately, in other words one does not recite more than three verses after the verse of prostration one goes for Ruk'u and Sajda then the sajda would be accomplished though the intention of prostration of recitation is not made. (Bahar-e-Shariat)

- Q. Would the prostration become essential one time or several times if recited the same verse of prostration various time in one sitting?
- A. There is only one prostration is essential when one recites or listens the same verse of prostration various times in one sitting.

(Durr-e-Mukhtar, Raddul Muhtar)

- Q. If one recites or listens the verse of prostration in one sitting and performed prostration immediately and in the same sitting he recites or listens the same verse of prostration again then would the prostration become essential for the second time too?

- A. The second prostration would not be essential. The first one is enough. (Durr-e-Mukhtar)

- Q. What are the conditions of same sitting and change of sitting?

- A. Eating one or two morsel, drinking of one or two draught of water being in the standing position, walking for one or two steps, replying of Salam, talking with one or two words and walking from one place to another in the house or mosque, in all the above said conditions one sitting will not be changed. But if the house is too large as for example palace and alike then the act of going to one place to another in such a house will change the sitting. And eating three or more morsel, drinking three or more draught of water, talking with three or more words, walking three or more steps in the ground and doing marriage and trade, in all the above conditions the sitting will change. (Alamgiri, Ghunniya, Durr-e-Mukhtar, Bahar-e-Shariat)

Discourse of Traveller's Prayer

- Q. Who is traveller?

- A. In the Islamic Jurisprudence the traveller is that person who goes out from his place with the intention of traveling till the distance of three days.

- Q. What is the distance in mile when one goes on three days travelling?

- A. The distance of three days travelling in land is 57, 3/8 mile. In km it is about 92 kms. (Bahar-e-Shariat)

- Q. If anyone travels by vehicle, railway or aeroplane etc. and covers the distance of three days travelling in lesser time then in this case will the person be considered as traveller or not?

- A. He will be considered as traveller whatever time he spends to cover the distance. (Bahar-e-Shariat)

- Q. If any one goes out for a visit with the intention of three days travelling but he also intended to stay for a day during the visit then would he be considered as traveller or not?

- A. If the person goes out for a visit with the intention of three days travelling and his stay somewhere for a day during visit is incidental then he would be considered as traveller. And if he goes out with the intention of two days travelling then he desired to go for a visit again for one day from there then he will not be considered as traveller.

- Q. What is the ordinance of prayer on traveller?

- A. It is essential on traveller that he must curtail in obligatory prayers. In other words he must offer only two Raka'ts of obligatory prayer of afternoon, late afternoon and night prayer because this two Raka't is a complete prayer in favour of him.

- Q. What is the ordinance if anyone offers four Raka'ts deliberately?

- A. If offered four Raka'ts deliberately and performed both the 'Qada' then the obligatory factors of the prayer is over and the last two Raka'ts would become

supererogatory but he is said to be sinful and would be deserving to hell. He must repent. And if he does not perform 'Qa'da' after two Raka'ts then the obligation of prayer will not be over.

(Hedaya, Alamgiri)

- Q. Whether the curtailment in prayer of morning, evening and Witr prayer is permissible or not?
- A. No, there is no curtailment permissible in morning, evening and Witr prayer.
- Q. Whether the curtailment in traditional prayer is permissible or not?
- A. There is no curtailment in traditional prayer. One should offer complete traditional prayer if time permits otherwise it is absolved.
- Q. From which time the traveller is entitled to start the curtailment in the prayer?
- A. When the traveller comes out from the populated area of the town, he may start curtailment in the prayer from that time. (Durr-e-Mukhtar, Raddul Muhtar)
- Q. Would the traveller curtail in prayer on bus stand and railway station?
- A. If the bus stand and railway station are out from the populated area of the town and his intention to visit is also for three days travelling then he will curtail in prayer on bus stand and railway station otherwise not.
- Q. If anyone intended to visit for two days or two and a half days travelling and after reaching there he intended again to visit more but the distance is less than three days travelling then would he be traveller or not in the Islamic jurisprudence?
- A. That particular person will not be the traveller in the eyes of Islamic jurisprudence unless or until he intended to visit the distance of three days travelling unitedly. If he has been travelling with the intention of two, two and a half days travelling and with the

same intention if he encircles around the world he will not be the traveller. (Ghunniya)

- Q. Till how much time the traveller would have been doing curtailment in the prayer?
- A. Unless the traveller reaches back to his town or makes intention to stay for fifteen days or more at any place, he would have been doing curtailment in the prayer. (Bahar-e-Shariat)
- Q. If the traveller offers prayer behind the stationed Imam, how many Raka'ts would he pray?
- A. If the traveller will offer prayer behind the stationed Imam he must offer the complete prayer. He should not do curtailment.
- Q. If the stationed person offers prayer behind the traveller Imam then what should the stationed person do?
- A. If the stationed person offers prayer behind the traveller Imam he must complete the remaining two Raka'ts just after facing towards right and left by saying Salam of the Imam. And it is required for the stationed person not to recite at all rather he must stand silently as much time required to recite Surah Fateha. (Bahar-e-Shariat)
- Q. If the traveller did not do curtailment in prayer and made offer the complete four Raka'ts then would the prayer of the followers be acceptable or not?
- A. If the traveller Imam offered the complete four Raka'ts then the prayer of the stationed follower will not be acceptable. (Fatawa Razvia)

Discourse of Friday's Prayer

- Q. Whether the Friday's prayer is obligatory or essential?

- A. The Friday's prayer is obligatory prayer and its obligatoriness is emphasized than the afternoon prayer.
- Q. There are how many conditions which determine the Friday's prayer obligatory?
- A. There are eleven conditions given below which determine the Friday's prayer obligatory:
- (1-2) To be stationed in the town and independent. Since Friday's prayer is not obligatory for slave and traveller.
 - (2) Health that means such patients who cannot go to the mosque where the Friday's prayer is held, the Friday's prayer is not obligatory for him.
 - (4-5-6) To be a man, sensible and an adult that means the Friday's prayer is not obligatory on a woman, insane and minor.
 - (7-8) Be in a position to see and walk. Hence prayer is not obligatory on blind, lame and the person who is suffering from paralysis that he cannot go to the mosque.
 - (9) Not to be in imprisonment but if his imprisonment is due to the debt while capable to pay back, in this condition the Friday's is obligatory for him.
 - (10) There is no fear of any ruler or thief or any tyrant etc.
 - (11) There is no heavy rain and storm which make anxiety of much harm. (Alamgiri Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar-e-Shariat)
- Q. Those persons on whom the Friday's prayer is not obligatory if they join the Friday's prayer in congregation then would the prayer of theirs be acceptable or not?
- A. Theirs Friday's prayer will be acceptable. In other words their afternoon prayer will be nullified.
- Q. There are how many conditions for Friday's prayer to be legitimated?

- A. There are six conditions to make the Friday's prayer legitimate. If any condition of them is missing then there will not be the Friday's prayer become legitimate.
- Q. What is the very first condition which makes the Friday's prayer legitimate?
- A. The very first condition which makes the Friday's prayer legitimate is to be considered the place as Misr or Fana-e-Misr.
- Q. What are Misr and Fana-e-Misr?
- A. Misr is that place where a number of streets and bazars exist and many villages come under it as there are many villages exist under district or tahseel. And the place or factors which determind the existence of Misr is called fan-e-Misr as for example: railway station and grave yard etc.
(Ghunniya, Fatawa Razvia, Bahar-e-Shariat)
- Q. Is it not legitimate to offer Friday's prayer in the village?
- A. No! it is not legitimate to offer the Friday's prayer in the village. But the place where the Friday's prayer is stablished should not be discontinued because in whatever manner the people remember Allah and his prophet is appreciable. (Fatawa Razvia)
- Q. Whether the afternoon prayer of the day is nullified or not when offered the Friday's prayer in village?
- A. No! by offering the Friday's prayer in village, the afternoon prayer of the day will not be nullified.
(Fatawa Razvia, Bahar-e-Shariat)
- Q. Some people offer precautionary four Raka'ts of afternoon prayer after offering Friday's prayer in the village. Is this act legitimate?
- A. No! it is better to offer four Raka'ts obligatory prayer of afternoon in the village than to offer precautionary four Raka'ts. If he will not offer he would be sinfull.

Q. What is the second condition, which makes the Friday's prayer legitimate? (Fatawa-Razvia).

A. The second condition is that the king and his vice established the Friday's prayer and in the non availability of Islamic rule the most learned Islamic scholar of Ahle sunnat Wa Jam'at because the Friday's prayer cannot be established without his permission. If this is also not possible then that person will establish the Friday's prayer who has been unanimously nominated the Imam by the people.

Q. What are the third and fourth conditions which make the Friday's prayer legitimate? (Fatawa-Razvia)

A. The third condition is to offer the prayer in time. Hence the prayer which had been offered before and after the prescribed time, is not acceptable or while offering the prayer the time starts of the mid afternoon prayer, the Friday's prayer will become ineffectual. The person is required to offer its 'Qaza' (left). And the fourth condition is to recite sermon before the prayer within the time.

Q. How many traditions are there in the Friday sermon?

A. There are nineteen traditions: (1) The Imam should be undefiled. (2) The Imam should deliver sermon in the standing position (3) It is necessary for the Imam to sit before delivering the sermon. (4) The Imam should stand on the pulpit and his face must be on the side of the people and his back should be on the side of the 'Qibla'. (5) The listeners must listen the sermon attentively. (6) Reciting 'Auz-o-billah' slowly before delivering the sermon. (7) Reciting the sermon as loud as the people could listen comfortably. (8) starting with the word 'Alhamd'. (9) Praising Allah Ta'ala (10) Witnessing the prophethoodness of

Huzoor Sallal Laho Alaihe Wasallam and oneness of Allah Ta'ala. (11) Sending benediction on Huzoor Sallal Laho Alaihe Wasallam. (12) Reciting at least one verse. (13) In the first part of the sermon there should be good counsel and advice. (14) In the second part of it there should be repetition of Hamd-o Sana (praising) witness and benediction. (15) Invocating for other Muslim brethren. (16) Both the sermon should be easy to understand. (17) Sitting for sometime as the time required for the recitation of three verse between the two sermon. (Alamgiri, Durre Mukhtar, Ghuniya, Bahar-e-Shariat)

Q. What is the ordinance regarding recitation of sermon in Urdu language?

A. Recitation of complete sermon in any other language except Arabic or assimilation of any other language with the Arabic language both are abominable and against the tradition. (Fatawa Razvia)

Q. Is recitation of Azan (call to prayer) of sermon before the Imam, inside the mosque, tradition or it should be recited out of the purview of the mosque?

A. Recitation of Azan (call to prayer) of sermon before the Imam outside of the mosque is tradition. This happens because the 'Azan' of sermon was used to call before the Imam, at the door of the mosque in the era of Huzoor Sallal Laho Alaihe Wasallam and his companions. As the famous book of Hadeeth Abu Daud Vol-1, page-162 narrates in this regard as follows:

This is explained by Hazrat saib Bin Yazeed Raziallaho Ta'ala Anho, "whenever Huzoor Sallal laho Ta'ala Alaihe Wasallam come to deliver the sermon for the Friday's prayer the Azan was used to call before Huzoor Sallal laho Alaihe Wasallam, at the door of the mosque and the same practice have been

maintained in the period of Hazrat Abu Bakr and Hazrat Umar Raziallaho Ta'ala Anhoma." That is why recitation of Azan had been forbidden inside the mosque in Fatawa Qazi Khan, Fatawa Alamgiri, Bahrur Raiq and Fatahul Qadeer etc. and this is abominable, written in Tahtawi Ala Maraquiul Falah.

Q. What are the fifth and sixth conditions which make Friday's prayer legitimate?

A. The fifth condition is the congregation in which at least three men are compulsory excluding Imam. And the general permission is the sixth condition. This means that the door of the mosque should be opened for all Muslims. They may come without anybody's hinderance.

(Bahar-e-Shariat Alamgiri, Fatawa Razvia)

Discourse of Eid & Baqr Eid.

Q. Is the prayer of Eid & Baqr-Eid Tradition or Essential?

A. The prayer of Eid & Baqr-Eid is Essential. But the factors which enable the Friday prayer's establishment the same factors are required for the establishment of Eid & Baqr-Eid prayer with this difference that reciting sermon in Friday's prayer is obligatory and it is tradition in both the Eids. And the second difference between Friday's prayer and Eidain is that the sermon is recited before offering the Friday's prayer and the sermon of Eidain is recited after the prayer. The third difference is that there are no Azan (call to prayer) and Iqamat (the Azan call just at the beginning of prayer) in Eidain. "Assa la to jamiatun" is permitted to recite for two times.

(Durre Mokhtar etc.)

Q. When the time starts and ends of Eid and Baqr-Eid?

A. The time starts when the sun rises upto the length of one spear and ends at the beginning of Zawal (the time when the sun starts declining from its peak).

(Durr-e-Mukhtar, Bahar-e-Shariat).

Q. How to offer Eid prayer?

A. First of all he must make intention like this "Intention is made of offering two Raka'ts Essential prayer of Eid-ul-fitr or Eid-ul-Azha with extra six numbers of Takbeer for the sake of Allah Ta'ala facing towards kaba Sharif, Allahu Akbar! The followers should say this much more that I follow this Imam. While saying Allahu Akbar for the first time after making intention he must raise his both the hands upto the lobe of the ears, after that bring down the hands and tie on each other then recite sana. After completing sana he again raises his hands up to the lobe of the ears and while saying Allahu Akbar leaves the hands without tying. Then again he raises the hands and leaves the hands without tying but for the third time when he raises the hands he must tie the hands while saying Allahu Akbar. After that the Imam will recite Auzobillah and Bismillah slowly and then he will recite Alhamd with any Surah loudly. After that he will go for Ruku and sajda and he will come back in the standing position for the second Raka't. After reciting Alhamd and Surah he must raise his hands upto the lobe of the ears for three times and each time he must bring his hands down without tying while saying Allahu Akbar. And for the fourth time he must go directly for Ruku without raising his hands and he must complete the remaining portion of prayer as usual. After fucing towards right and left by saying salam, the Imam recites two sermons and after that he asks invoke.

Q. What are the acts the person should do on the eve of Eidul-Fitr which are supposed to be desirable?

- A. The acts which are desirable on the eve of Eidul Fitr are to cut hair, to clip nail, to take bath, to have a Miswak (tooth brush), to wear a nice cloth, to have a good fragrance, to offer the morning prayer in the mosque nearby, to go to the Eid-gah early, to discharge the propitiatory offering (charity prescribed for Eid ul Fitr), to go to Eid gah on foot, to come back from there using other way, to eat date-palm either three or five or seven before going to offer the prayer and if the date-palm is not available then one should eat any sweet dish, to show the happiness, to congratulate each other, to give charity in huge amount and to go to Eidgah with dignity and gravity keeping his eyes down.

(Bahar-e-Shariat, Durr-e-Mukhtar)

- Q. Is there any difference between the ordinances of Eid ul Fitr and Eid ul Azha or they are same?
- A. All the ordinances of Eid ul Azha are same as Eid ul Fitr with some differences (1) This is desirable in Eid ul Azha that one should not eat anything before offering the prayer yet he has no intention to perform sacrifice but had some thing then it is not scornful (2) While going to Eidgah one must pronounced 'Takbeer' loudly in Eid ul Azha (3) If he has intended to perform sacrifice then it is desirable for him not to cut his hair and clip his nail from first Zilhijja till tenth Zilhijja (the last month of Islamic year) (4) To pronounce 'Takbeer' loudly one time is essential and pronouncing three times is the best from the morning prayer of ninth Zilhijja till the late afternoon prayer of thirteenth Zilhijja of every five times prayer which are offered with congregation. This Takbeer is called 'Takbeer-e-Tashreeque.' 'Takbeer-e-Tashreeque' is give below:- "Allahu Akbar-Allahu Akbar lalilaha

illallah wallahu Akbar Allahu Akbar walillahil hamd."

Discourse of Sacrifice

- Q. On whom the sacrifice is essential?
- A. The person who is capable to sacrifice is essential on him.
- Q. Who is capable to sacrifice?
- A. The person who has fifty two and a half tola (a kind of weight) of silver or seven and a half tola gold or he is the owner of the equal price of any business material or non business material or any one of them or he is having rupees equal to the price of any of them and the thing which are extra in quantity from the actual necessity.
- Q. Whether to sacrifice with his own name in the whole life on the capable person is essential or he has to perform sacrifice every year?
- A. It the person is capable to sacrifice every year then it is essential for him to sacrifice every year on his name. And if he wants to perform sacrifice on the other's name then he has to arrange another sacrifice.
- Q. What is the correct way to perform sacrifice?
- A. The correct way to perform sacrifice is that first of all lie down the animal on the left side in such a way that his face should be on the side of Qibla' and that who is sacrificing should put his right leg on his upper side and he should recite this dua keeping the sharp kinfe:
- "Inni wajjahto wajhi ya lillazi
Fatarassamawate walarza Hanecfanw wama
Ana Menal Mushrekeen. Inna salati

wanosoki Wamahyaya wamamati lillahi
Rabbil Alameen. La sharika lahu wabezalika
Omirto wa Ana Menal Muslemeen.
Allahumma min-ka wa laka Bismillahi
Allahu Akbar."

After reciting this dua recite again the following dua:

Allahumma Taqabbal Minni kama
Taqabbalta Min khalileka Ibraheema
Alaihissalato wassalam wa Habeebika
Muhammadin Sallallaho taala Alaihi
wasallam.

If any one is performing sacrifice on the other's name he must pronounce 'Min' and his name at the place of 'Minni'.

- Q. If the capable person could not perform the sacrifice on his name due to any reason and the duration of sacrifice has been passed then what is the ordinance of such person?
- A. It is essential for him to give charity equal to the price of one goat. (Bahar-e-Shariat)
- Q. Can the skin of the sacrificed animal be personally used?
- A. The skin of the sacrificed animal can be used personally on this condition that its originality should not be destroyed or sold to some body, as for example used as musk bag or prayer carpet etc. But it is better to donate it to the needy. It should be donated to either mosque or any Islamic institution or any poor person. (Bahar-e-Shariat)
- Q. Is it legitimate to donate the skin of the sacrificed animal to the mosque?
- A. Yes! It is legitimate to donate the skin of the sacrificed animal to the mosque and donating the

amount after selling it is also legitimate. But if he intended to spend in his personal use after selling it, now donating its price to the mosque is not legitimate. (Kafaya)

Discourse of Aqiqa

(The ceremony functioned After seven Days on the child's Birth)

- Q. What does Aqiqa mean?
- A. The animal which is sacrificed to express happiness and thanks at the time of child's birth.
- Q. What kind of animals are sacrificed at the time of Aqiqa?
- A. The animals which are sacrificed in Eid ul Azha the same kind of animals are sacrificed in Aqiqa also. (Bahar-e-Shariat).
- Q. What kind of animal is appropriate in Aqiqa for boys and girls?
- A. This is appropriate to sacrifice two he-goats in the Aqiqa of boys and one she-goat in the Aqiqa of girls. If any one does sacrifice she-goat in the Aqiqa of boys and he-goat in the Aqiqa of girls, it makes no difference. If the person is not capable to sacrifice he-goats and prepared to sacrifice any big animal which are legitimate then two parts out of the seventh parts are enough for the boys and one part is enough for the girls.
- Q. This is generally famous in the people that the meat or mutton of Aqiqa should not be had by the mother, father, grand father and mother and grand maternal father and mother. Is it right?
- A. This is absolutely wrong. All the persons including father-mother grand father-mother and

maternal grand father-mother can eat meat mutton of Aqiqa.

Q. What is the invocation of the Aqiqa of boy?

A. The invocation of the Aqiqa of boy is as follows:
 Allahumma Hazihi Aqiqatubni Folaan (pronounce the name of the son at the place of folaan). If doing Aqiqa for other's son then pronounce the name of the boy as well as his father's name at the place of ibne folaan) Damoha Bedame hi Walahmoha Be lahmehi wa shahmoha Beshahmehi wa Azmoha Be Azmehi wajildoha Bejeldehi wa sh'aroha Besh'arehi Allahummaj Al-Ha Fida al Le inni folaan (pronounce the name of the son at the place of folaan here also. And if doing Aqiqa for other's son then pronounce the name of the boy and his father's name after Le).
 Mennare wa taqabbal-ha Minho Kama-Taqabbaltaha Min Nabi-iikal Mustafa wa Habeebekal Mujtaba Alaihit Tahaiya to.Wassana-e- Inna salati wa nosoki wa mahyaa-ya wa-mamati lillahi Rabbil Alemeen. La shrika lahu wa Be zalika omirto wa-Ana menal muslimeen. Allahumma minka wa laka Bismillahi Allahu Akbar. Sacrifice the animal after reciting above invocation.

Q. What is the invocation of the Aqiqa of the girl?

A. The invocation of the Aqiqa of the girl is given below :-

Allahumma Hazehi Aqiqato Binti folaan (pronoun the name of the daughter at the place of folaan. If doing Aqiqa for other's daughter then pronounce the name of the girl and her father's name at the place of Binti folaan) Damobeda Meha wa Lahmoha

Belahmeha wa shahmoha Beshahmeha wa Azmoha Beazmeha wa Jildoha Bejeldeha wa sh'aroha Besh'areha Allahummaj Alha Fida'an Lebinti Folaan (pronounce the name of the daughter at the place of Folaan here also). If doing Aqiqa for other's daughter, pronounce the name of the girl and her father's name after 'Le') Minannare wa taqabbalta-ha minha kama-taqabbaltaha min nabiikal Mustafa wa habibekal mujtaba alaihit tahaiyato wassana-e-inna salati wa nosoki wa mahyaa-ya wa-mamati lillahi rabbil alemeen. La shrika lahu umirto wa-ana menal muslemeen. Allahumma minka wa laka bismillahi Allahu Akbar. Sacrifice the animal after reciting the above invocation.

Q. Whether the Aqiqa will be performed or not if the prescribed invocation is not recited?

A. If the invocation is not recited and sacrificed the animal by pronouncing 'Bismillahi Allahu Akbar' with the intention of Aqiqa yet this will be performed. (Bahar-e-Shariat)

Discours of Funeral Prayer

Q. Is the funeral prayer obligatory or essential?

A. The funeral prayer is general obligatory prayer. It means that even if a single person offers it then all are free from blame. And if after getting the news of funeral prayer nobody offers it then all will be sinfull.

Q. How many obligations are there in funeral prayer.

- A. There are only two obligations in it, pronouncing Allahu Akbar for four times and being in standing position.
- Q. How many traditions are in funeral prayer?
- A. There are three emphasized traditions in funeral prayer; praising of Allah Ta'ala, benedicting and greetings on Huzur Sallal Laho Alaihe wasallam and invocation for the dead. (Bahar-e-Shariat)
- Q. How the funeral prayer is offered?
- A. First of all make intention like this; "Intention is made by me for the funeral prayer with extra four Takbeers for the sake of Allah Ta'ala invoking for this dead (the followers should say this much more, behind this Imam) facing towards Kaba Sharif. Then raise both the hands till the lobe of the ears by saying Allahu Akbar bring back the hands and tie each other beneath the navel. After that recite sana. Subhanaka Allahumma wabe hamdika watabarakasmoka wata'ala Jaddoka wa Jalla Sanaoka wa la ilaha Ghairoka. Then after that without raising the hands say Allahu Akbar and recite Durood-e-Ibraheemi which is recited in five times prayer then again say Allahu Akbar without raising the hands recite this invocation if the dead is an adult: Allahummagh fir Le-haiyena wa maiyetena wa-shahedena wa ghaibena wa saghirena wa kabirena wazakarena wa Unsana Allahumma man Ahyaitahu minna fa-ahyehi Alalislame waman Tawaffaitahu minna fatta waffahu Alal iman. After that say the fourth takbeer without reciting any invoking, open the hands to the normal position and do face to the right and lift by saying salam. If the dead is minor boy then recite the following invocation:

Allahummaj Alhu lana fartanw wajal hu Lana Ajanw wazukhranw wajalhu lana shafe-anw wa mushafa'a. If the dead is minor girl then recite this following invocation:

Allahummaj Alha lana fartanw wajal ha lana Ajanw wazukhranw wajal he lana shafe-atanw wa mushafa'a.

- Q. Whether the funeral prayer could be offered after the mid afternoon or morning prayer?
- A. It is legitimate. And the misconception which is famous among the general people that offering the funeral prayer after the mid afternoon and morning prayer is not legitimate, is absolutely wrong concept.
- Q. Is offering funeral prayer abominable at the time of sunset, sunrise and at the time of declining of sun from its peak?
- A. If the dead is brought at that particular time the prayer is to be offered in those times. There is no abomination in it. If the dead body was already prepared before these timings but unnecessarily it was made delayed that the time of abomination reached. In this case offering the funeral prayer is abominable. (Bahar-e-Shariat)

Discourse of Religious Tax (Zakat)

- Q. Is the religious tax obligatory or essential?
- A. Religious tax is obligatory. The person who does not accept its obligatoriness is infidel and that who does not pay it is transgressor and that who does unnecessarily delay in payment of religious tax is sinful and reprobate.
- Q. Write down the conditions which make the religious tax obligatory?

A. There are some conditions which establish the obligatoriness of religious tax. Being a Muslim sensible and adult, having all the wealth equal to the taxable income for the purpose of religious tax in his own possession, being free from all the debts and basic necessities of the taxable income of the religious tax, having gold and silver or business assets and the whole year must be passed on the available wealth.

Q. What is the taxable income for the religious tax on silver and gold and what is the minimum portion is obligatory for religious tax in it?

A. The minimum taxable income on gold is seven and a half tola in which 40th part or 2¼ masha is obligatory as religious tax. And minimum taxable income of silver is 52½ tola in which one tola three masha six ratti is obligatory as religious tax. In place of silver and gold it is also legitimate to pay as religious tax in the current currency whatever the price is prevailed in the market. (Bahar-e-Shariat)

Q. Is the religious tax essential in the ornaments made of gold and silver?

A. Yes! The religious tax is essential in the ornaments also made of gold and silver.

Q. What is the minimum taxable income in business assets?

A. The assessment will be made of all the business assets, if the minimum taxable income of it becomes equal to the minimum taxable income of gold and silver the religious tax will be paid as per that.

Q. What is the minimum amount on which the religious tax becomes essential?

A. If someone has neither gold and silver nor has business assets but he is having this much amount that he can purchase 52 ½ tola silver or 7 ½ tola gold from the market then the religious tax becomes essential on that amount.

Q. Is the religious tax obligatory for that who has less than 7 ½ tola gold and less than 52 ½ tola silver, neither he has business assets nor he has amount?

A. The religious tax becomes obligatory when on considering the gold equal to the price value of silver if fulfills the minimum taxable income of gold and on considering the silver equal to the price value of gold if fulfills the minimum taxable income of silver. If the above situation does not exist the religious tax is not obligatory on him.

(Bahar-e-Shariat)

Q. What is actual necessity?

A. The things which are badly needed to live the life is called actual necessity. As for example the clothings of winter and summer seasons, the kitchen materials, instrument of professionals and the vehicles for the travelling etc. The religious tax is not essential on these materials.

Q. What does the minimum taxable income is free from debt mean?

A. This mean that there is no debt on the religious tax payer or the amount of debt is as much as if re-paid then the condition of minimum taxable income does not exist then the religious tax is not essential. (Alamgiri etc.)

Q. What is the meaning of passing the whole one complete year on the assets?

- A. It does mean that from the day on the minimum taxable income is left after spending on the basic necessity, from the very day the year of the minimum taxable income started, and till the next year if the same taxable income is found on the same particular day then the religious tax is essential. If in between the year the minimum taxable income is reduced then this reduction will not affect it.

Discourse of Ushr

(Religious Tax on the Tenth part of Agricultural Production)

- Q. In what kind of agricultural product the ushr is essential?
- A. Wheat, oats, corn, millet, paddy and all kind of grains and linseed, saffron, walnut, almonds and all kinds of dry fruit, cotton, flower, sugar-cane, muskmelon, watermelon, cucumber, brinjal and all kinds of vegetables, in all the above things ushr is essential, irrespective of less or more production. (Bahar-e-Shariat)
- Q. In what conditions the tenth part is essential and in what conditions the twentieth part is essential?
- A. The agricultural production which is grown by rain or dampness on earth, in this case tenth part is essential. And the production which are grown by ploughing, by irrigation, by pumping machine, by tube well etc. or by water which is brought in this situation twentieth part is essential.

(Durr-e-Mukhtar)

- Q. Is the tenth and twentieth part is essential after deducting the labour cost and all the expenses of farming?
- A. No! the tenth and twentieth part is essential on the complete production.
- Q. Whether the amount which is given to the government as land revenue will be deducted from ushr or not?
- A. That amount will not be deducted from ushr.

(Fatawa Razwia, Bahar-e-Shariat)

- Q. If the agricultural land is given on the basis of crop division between cultivator and landlord then on whom the ushr is essential?
- A. Ushr is essential on both. (Raddul Mohtar)

Upon whom the wealth of zakat (Religious Tax) is to be spent

- Q. The wealth of zakat and ushr will be given to whom?
- A. The persons who are given zakat some of them are given below: (1) The beggar it means that the person who possesses some wealth but not equal to the minimum taxable income. (2) The poor, it means that the person who does not possess enough grain to eat and cloth to cover the body. (3) The debtor, it means that the person who has burden of debt and does not have wealth equal to the minimum taxable income except the wealth for the repayment of debt. (4) The traveller who has spent all his wealth during travelling, such person will be given zakat as required. (Durre Mukhtar, Raddul Mohtar, Alamgiri, Bahar-e-Shariat)

- Q. To whom zakat is not legitimate to pay?
- A. The persons to whom zakat is not legitimate to pay are given as under: (1) The rich person, it means the person who is capable to pay the minimum taxable income. (2) Bani Hashim; it means paying zakat is not legitimate to the descendants of Hazrat Ali, Hazrat Jafar, Hazrat Aqueel, Hazrat Abbas and Hazrat Haris bin Abdul Muttalib. (3) Zakat is not legitimate to pay to mother, father, grandfather, grandmother, grand maternal father, grand maternal mother etc. and son, daughter, grand son, grand daughter, grand maternal son, grand maternal daughter. (4) Zakat cannot be given to the husband by his wife and to the wife by her husband yet she is divorced unless or until the probationary period of three months had been crossed. (5) Zakat cannot be given to the minor son and daughter of a rich person and the adult son and daughter of a rich person but can be given zakat when they are not capable of paying minimum taxable income. (6) Zakat is not legitimate to pay to infidel, heretic, apostate and wahabi.

(Durr-e-Mukhtar, Raddul Mukhtar, Bahar-e-Shariat)

Q. Whether paying zakat to Sayed is legitimate or not?

A. Paying zakat to sayed is not legitimate because they also belong to Bani Hashim.

Q. Whether spending the amount of zakat in the mosque is legitimate or not?

A. Spending the amount of zakat is not legitimate in the mosque, in the construction of any Islamic institution (Madrassa), spending this amount in

shroud of a dead and making any well. In other words the zakat will not be acceptable if the amount of zakat would be spent in the above deeds. (Bahar-e-Shariat)

Q. Whether zakat would be acceptable or not if someone absolves the debt which was given by him to any poor?

A. Zakat will not be acceptable by absolving the debt. But if he gives the amount of zakat in the hands of that particular person and after that he takes them back again then the zakat will be acceptable. (Durre Mukhtar, Bahar-e-Shariat)

Q. Whether giving zakat and grains of ushr is legitimate or not to those who call themselves heriditairial beggar?

A. If they are capable of paying minimum taxable income then giving them zakat and ushr is not legitimate.

Q. Paying zakat to whom is the best?

A. This is the best in paying zakat and charity that first of all they will be given to the real brothers and sisters then their children, after that to his real uncle and aunty then to their children. After that maternal uncle and maternal aunty then to their children. After that other relatives. And then neighbours, after that to the colleagues and then the co-residents of the village and city. And this is also the best to give the amount of zakat to such student who is taking Islami- education on this condition that he not capable of paying the minimum taxable income. (Bahar-e-Shariat)

Discourse of Sadqa-e-Fitr (charity prescribed for Eid-ul-Fitr)

- Q. On whom paying sadqa-e-fitr is essential?
- A. On every person and on behalf of his minor children who is capable of paying minimum taxable income, paying sadqa-e-fitr on the day of Eid ul Fitr is essential.
- Q. What is the prescribed quantity of sadqa-e-Fitr?
- A. The prescribed quantity of sadqa-e-Fitr is to give (2.047 kg) of wheat or flour and anyone wants to give the flour of oats or date-palm or large raisin then he must give full one 'Sa' (4.094 kg) of one of them. If wants to give any other thing except the things explained above, as for example rice, millet or any other grains or clothing etc, whatever material wants to give then their value will be taken into consideration. In other words the value of half 'Sa' of wheat or full one "Sa" of oats will be given for that thing.
- (Durre- Mukhtar, Bahar-e-Shariat)
- Q. What is the exact and actual quantity of sã?
- A. The latest analysis and research tell that the weight of a sã is equal to the weight of three hundred and fifty one number of one rupee coin, similarly the weight of half sã is equal to the weight of one hundred and seventy five number of one rupee coin and one number of coin is of one rupee coin and one number of coin is of fifty paise.
- (Fatawa Razvia, Bahar-e-Shariat)
- Q. What is the weight of a sã as per the new weighing system?
- A. As per the new weighing system one sã is equal to about 4kg and 94gms and half sã is equal to about 2kg and 47gms.

- Q. What is the ordinance if given price of wheat or oat instead of giving wheat or oat?
- A. It is better to give the price of wheat or oat instead of giving wheat or oat.
- Q. Whom to give sadqa-e-Fitr is legitimate?
- A. It is legitimate to give sadqa-e-Fitr to those who are eligible to be given zakat and those who are not eligible for the amount of Zakat they will not be given the amount of sadqa-e-Fitr also.
- (Durr-e-Mukhtar etc.)

Discourse of Fasting

- Q. What is fasting?
- A. Desisting oneself from eating drinking and copulating with firm intention from dawn to sunset is called fasting.
- Q. On whom the fastings of the month Ramzan is obligatory?
- A. The fastings of the month of Ramzan is obligatory on every sensible, adult, Muslim man and woman. The person denies its obligatoriness and who does not have fastings without any proper reason is sinfull, transgressor and reprobate. And if the child becomes ten years old and possesses the capacity to have fasting then he or she is told forcibly to have fastings and if not agreed then he or she can be beaten-up for this cause.
- (Bahar-e-Shariat)
- Q. What are the conditions in which, fastings is not permitted?
- A. The conditions in which the permission is given not to have fastings are: (1) Travelling, it means going out with the intention of at-least three days

travelling but if there is no hard work and difficulties then it is better to have fastings. (2) & (3) The pregnant lady and the lady who feeds her baby is allowed not to have fastings while there is fear of her life and the life of her baby. (4) It is legitimate not to have fastings for that patient whose disease may develop or delay in getting well or expected to fell ill of a healthy man. (5) The very old person who cannot have fastings now nor expected to get this much strength in future also that he would have fastings then he is permitted not to have fastings. And the woman who is suffering from menstrual course has also been left free from fastings during those days.

(Durr-e-Mukhtar, Bahar-e-Shariat)

Q. Is it obligatory for the above excused persons to have left fastings afterwards?

A. Yes! after over coming the reasons all the persons are required to have fastings afterward and it is obligatory on them. And the very old person who can have left fastings in the winter then he must have otherwise he is required to feed one beggar two times against of his each fast or he is required to give rupees equal to sadqa-e-fitr to the beggar against of his each fast.

(Durre Mukhtar Bahar-e-Shariat)

Q. Can the person eat and drink openly who is permitted not to have fastings?

A. No! they are also not allowed to eat and drink anything openly.

Q. What is the ordinance for those who eat and drink openly in the month of Ramzan without the proper reason?

A. In the case of such person, the king of the Islamic regime has been given power to deliver the verdict of his assassination and where there is no Islamic rule all the Muslims must boycott him in all walks of his life.

Q. How does the intention if fastings of Ramzan is made?

A. Making intention actually is the name of the act which is to be acted upon heartedly but it is desirable to pronounce the same with the tongue also. If any body does make intention of fastings in the night then he must say like:

"Nawaito An asooma ghadan lillahe Ta'ala min faraze Ramazan". And if making intention during the day time then he must say like this.

"Nawaito An asoom Hazal yauma lillahi Ta'al min faraz-e-Ramazan".

Q. Which invocation is to be recited at the time of breaking fast?

A. The following invocation is to recited at the time of breaking fast:

"Allahumma lakasumto wabika Amanto wa alaika tawakkalto wa a'la Rizqeka Aftarto Faghfirly ma qaddamto wa ma akhkharto".

Discourse of the factors Which become the reason of Breaking The Fast And the factors do not affect it.

Q. What are the things which cause to break the fast?

A. The fast breaks by eating and drinking something while one knows and remembers that he is fasting. The fast will be no more if anyone uses cigarette, Biri and Hookah and chews tobacco and betel while he remembers his fastings. The fast will break if water

goes inside the throat while doing rinse the mouth or water goes upto brain while lifting up through nose or pouring oil in the ear or lifting up the medicine in the nose, all these acts will become the cause of breaking the fast if he remembers his fasting. If one had full mouth vomiting deliberately and remembers his fastings then the fast breaks but the fast remains as usual if full mouth vomiting has not been performed. If vomiting comes without intention and if it is not full mouth then the fast remains as usual and if the vomiting comes full mouth and if he tries to take it back then the fast does break otherwise not.

(Bahar-e-Shariat)

- Q. What are the things which do not affect the fast?
 A. If anyone drinks or eats something by mistaken then the fast does not break. Applying oil or surma and entered particles of flour or smoke and bee into the throat then the fast will not be affected. If anybody rinses the mouth and spewed complete water from the mouth, only dampness remained in his mouth swallowed it with spit, the water goes into ear, or spittle comes into the mouth and swallowed it whatever the quantity is the fast will not break. If anybody suffered from wet dream or does backbiting the fast will not break but this should be remembered that the backbiting is a severe sin. If anyone awakes in the coitioned position rather the whole day he has been in the coitioned position the fast will not break. But if he does so late and does not take bath even the prescribed time of the prayer passes then this act is a great sin and unlawful. (Bahar-e-Shariat etc.)

Abominables of Fastings

- Q. What are the things which make the fastings abominable?

- A. The factors which make the fastings abominable are lying, backbiting, abusing, talking nonsense and putting somebody to inconvenience, all these acts makes fasting abominable. (Bahar-e-Shariat)

- Q. Is it abominable to have full mouth water for rinsing to the person who fasts?

- A. Yes! It is abominable to have full mouth water for rinsing to the person who fasts.

- Q. Are smelling fragrance, massaging oil and applying surma abominable in the state of fastings?

- A. No! smelling fragrance, massaging oil and applying surma in the state of fastings are not abominable. But this should be remembered that applying surma of the men is always abominable if apply it for the purpose of adornment. And it is specially abominable in the state of fastings. (Bahar-e-Shariat, Durre-Mukhtar)

- Q. Is the use of miswak abominable in fastings?

- A. No! the use of miswak is not abominable in fastings rather as doing miswak is tradition in other days, using it in the state of fastings is also tradition, no matter it is wet or dry using miswak is not at all abominable, it can be used any time.

(Bahar-e-Shariat etc.)

Discourse of Nikah (Marriage)

- Q. What is the ordinance of Nikah?

- A. The person who is capable to provide maintenance and alimony and is sure that if he will not marry then he would be involveel in the sin, the marriage is obligatory for such a person. If the person is not sure that he may involve in sin rather only the sin is expected then doing Nikah for such a person is essential. If the influence of lust is not much then doing Nikah is emphasized tradition. And the person

who thinks that if he would be engaged in Nikah, he would not be able to provide maintenance and alimony and he will not be in a position to fulfill the obligatoriness related to wife after Nikah, in this condition doing Nikah is abominable. And if he is quite sure of these happening then doing Nikah is unlawfull. (Durre Mukhtar, Bahar-e-Shariat)

Q. The woman with whom doing Nikah is unlawfull?

A. Mother, daughter, sister, aunty, maternal aunty, niece, sister's daughter, foster mother, foster sister, mother in-law, step daughter, wife of own son, marrying with two real sisters at a time, the woman who has already husband, the real infidel and apostetised lady, doing Nikah with all such women is unlawful. If any body wants to go for detailed study in this regard he should refer Bahar-e-Shariat. etc.

Q. How the Nikah will be performed when boy and girl are minor?

A. The guardian who has taken care of them will permit for the Nikah if they are minor.

Q. Who is actually guardian in Islamic Shariah?

A. If the woman is mad and having her own sons then in this case her sons will be the guardians, then her grandson and after that her grand grandson etc will have right to become the guardian. If the mentioned relatives are not available or that whose Nikah is to be performed is minor then his/her father will be the guardian. If father is not alive or not available then grand father will be the guardian after that grand-grand father etc. then real brother then step brother then the son of the real brother then the son of the step brother then real uncle then the step uncle then the son of the real uncle then the son of the step uncle then the real uncle of father then step uncle of father then the son of father's real uncle then the son of

father's step uncle will be considered as guardian. In brief the relatives who is the most nearest and easily available in the family will be the guardian. If all these are not available then mother will be considered as guardian, then after that grand mother then grand maternal mother after that daughter then grand daughter etc. then grand maternal father.

(Durr-e-Mukhtar, Alamgiri, Bahar-e-Shariat)

The Way to Perform Nikah.

Q. What is the way of performing Nikah?

A. The best way to perform Nikah is that the Quazi (The person who carries out the religious phenomenon of Nikah) must take permission from bride first if she is an adult otherwise he must approach to her guardian for the permission, after that he should come to the place where marriage function is to be held. The groom must be recited all the five Kalimas (Islamic Creed) or Kalima-e-Taiyaba (the very first Islamic creed) and Imane Mujmal and Mufassal. Then the Quazi must stand and recite the sermon of Nikah. If he wants to recite the sermon in the sitting position then it is also legitimate. Then he must say like this addressing the groom, "I as the capacity of Wakil (advocate) give you so and so the daughter of so and so in your Nikah in exchange of this much Mehar (the amount settled between the bride and groom). Did you accept this?" If the bride accepts this then Quazi must invoke for the couple.

Discourse of Divorce

Q. What is divorce?

A. The woman is bound and stand committed to her husband by Nikah. Lifting up this restriction and commitment to her husband is called divorce.

(Bahar-e-Shariat)

Q. Is performing of divorce legitimate?

A. Performing of divorce is legitimate but without any perfect reason (Sharai reason) is prohibited. And if there is the perfect reason of performing divorce then it is permissible to perform divorce rather if the lady harasses her husband or becomes the cause of trouble for others or she does not offer prayer then performing divorce is desirable. If the husband is impotent or somebody may have applied necromancy to prevent him from intercourse and there is no any way to come out of it then performing divorce is essential in all these conditions. If he will not divorce in all the above said conditions he would be sinful.

(Durr-e- Mukhtar, Bahar-e-Shariat.)

Q. What is the best way to perform divorce?

A. The best way to perform divorce is to apply one Talaq-e-Rajai (that one can be back as husband to that woman) in the purification period when he has not committed intercourse with her and he must not go near to the woman till the period of iddat (the probationary period of three months for divorced woman) passes. But in the condition of Talaq-e-Rajai the woman is supposed to get any harm by coming back of the husband then he must obtain Talaq-e-Bain (Second pronouncement of divorce). And if the woman has already met with the husband the he must not pronounce divorce for the third time because remarrying with the same woman is not possible without 'Halalah' (marrying the divorced woman temporarily with the intention of making her re-marriage to first husband lawful. If the husband has

not committed intercourse then he should not pronounce divorce in these words "I performed three divorce to her". In this condition also he cannot re-marry her without 'Halalah'

Discourse of Iddat

Q. How many days are counted for iddat?

A. If the widow woman is pregnant then her period of iddat is the time when she delivers the baby. If the widow woman is not pregnant then her period of iddat is four months and ten days. If the divorced woman is pregnant then her period of iddat is also the time when she delivers the baby. If the divorced woman has reached at the age of around fifty five years or she comes under the age of minor then her period of iddat is three months. And if the divorced woman is neither pregnant not minor nor she is fifty five years old, in other words she has menses then her period of iddat is three menses either it comes in three month or it takes three years or more than that.

Note: It should be remembered that the divorced woman who has not met with the husband in other words her husband has not committed intercourse and they have not get the lonely place to meet each other then in this case there is no need to pass the period of iddat for woman. Generally the people think that period of iddat is three months and thirteen days for the divorced woman is absolutely wrong and baseless. This kind of notion has no place at all in Islamic jurisprudence.

Discourse of Eating

It is must to wash both the hands till the wrist before and after eating. Do not wash only fingers and one

hand because by doing so the tradition (sunnah) will not be performed. It is prohibited to wipe out the hands after washing before eating meal but it is required to wipe out the hands after washing when the meal is over so that the effects of the meals should not remain on the hands. It is advisable to start the meal after reciting Bismillah; if forgotten to recite Bismillah in the beginning then whenever got remembered one should recite this invocation: Bismillahi fi awalehi wa akherihi. There should not be kept any thing on the bread and the hands should not be wiped out with the bread. Eating food with the necked head is against the decorum. It is advisable to eat food by right hand because satan uses left hand for eating. At the time of eating the left leg should be laid down and the right leg should be straight or should sit on the buttocks and both the knees must be in the straight position and one should have busy in talking while eating because maintaining silence during eating is the style of Zoroastrian but do not talk nonsense rather after talking something fruitful one should lickup the fingers and having cleaned up the utensils with the fingers it must be licked up. The eating process should begin with salt and end it with salt also because this style of eating removes various diseases. One must recite this invocation after finishing the meal:-

*"Alhamd o lillahillazi Atamana wa saqana
wa kafana wajaalana menal muslemien."*

Discourse Of Drinking (Water)

It is advisable to drink water with right hand after having recited 'Bismillah'. Drinking water with the left hand is the habit of satan. It is also advisable to have water in three consecutive breathings and each time one should breath after removing the utensil from the mouth. One should drink water one drougt in first and second time breathing respectively and in the third time breathing one is

permitted to drink water as much he requires. One should never drink water in the standing position. It is written in Hadith that the person who did so mistakably he must vomit them. And it is required to drink water slowly, One should not drink in such a way that sound comes out of it ghat- ghat. When he finishes water then he must recite Alhamdollilah. Throwing the remaining water of the utensil etc. after drinking is a sinful act. It is prohibited to drink water directly from the golllet. Similarly drinking water directly from the ewer is also prohibited but if have observed the ewer carefully that there is nothing lying in it then in this case drinking directly from the ewer makes no difference.

Discourse Of Dress

One should wear the dress in such a way that covers the body at least those portions which are called satre Aurat (those parts of the body which are must to hide). The ladies should never use very thin and tight dress which causes to be seen the parts of the body and that is why wearing such a dress of a woman is unlawful. The men are also advisable not to wear such Pajama (trouser) or Tahban (the sheet used to cover the lower part of body) which causes to be seen the internal colour of the body and does not fullfil the requirements of hiding the body; wearing this kind of pajama or tahband of th men is also unlawful. The men is also advisable not to wear dhoti (waiste piece passing between legs and fastend behind) because wearing dhoti is the traditional dress of Hindus and this also does not hide that portion of body which are must to hide. It is very much needed for the muslims not to wear dhoti and one should never wear knicker because this is also unlawful but wearing under the tahband etc. is preferable.

Discourse of Adornment

Putting the ring of gold in the finger of the men is unlawful. He can only put the ring of silver of one gem in his finger whose weight should be less than four mashah (equivalent to the weight of 16 grains). A number of rings or one ring with a number of gems cannot be put in his finger because it is illegitimate and the ladies can wear all kind of rings made of gold and silver with one or more gems but the rings made of metals like bronze, brass, iron and zinc etc. are illegitimate for men and women both. The girls are allowed to put the ornament made of gold and silver and this is legitimate for them but causing to put these ornaments to the boys is unlawful and those who will allow them to wear would be sinful. Likewise applying Henna in the legs and hands of the girls is legitimate and if applied Henna in the legs and hands of the boys for the purpose of beauty then it is illegitimate in the case of boys.

Discourse of Sleeping

Before going for sleeping one should recite surah-e-Ikhlās for three times and surah-e-falaque, surah-e-Naas and surah-e-fatiha one time each. Reciting in this way while sleeping is tradition. By reciting this the reciter is safe from any calamity and misfortune. Reciting the following invocation is also a tradition.

"Allahumma Bismeka Amuto Wa Ahba." And this is also desirable that one should sleep with ablution. One is required to sleep facing towards Qibla (west side on his

right keeping the right hand beneath the cheek for some time then after that he can sleep on his left side. One is advised not to lie down on the stomach. It is written in Hadith that Allah Ta'ala does not like any one lying in such way and it is prohibited to keep leg on the leg while lying on his back. And this is said so in the condition when one is wearing Tahband (the sheet covering the lower part of the body) and one leg is in the standing position from the knee because it may open that portion of his body which should be hidden. It is also advised not to sleep on the open roof which has no boundary and the person may fall down. When the boy reaches at the age of ten he must be forced to sleep separately from mother or sisters etc. It is abominable to sleep in the beginning of the day time and in between of Maghrib (Evening prayer) and Isha (Night prayer). And in our country sleeping by extending legs towards north is undoubtedly legitimate. Considering it illegitimate is wrong. When one wakes up he must recite this invocation:-

"Alhamdo lillahil lazi Ahyaha B'ada Ma Amatana Wa Ilaihinmushoor."

The Simple Way of Fatiha

First of all one is required to recite Durood Sharif three times or five times or seven times then atleast all the four Quls should be recited one time each then surah-e-Fatiha and then recite Alif Lam Meem till Muflehoon then after that recite Durood sharif again three times or five times or seven times in the end and by raising both the hands one should do invocation like this in the royal court of Allah

should do invocation like this in the royal court of Allah Ta'ala:

O Allah! I recited the Durood Sharif and the Surah of the holy Quran, convey the rewards of these to Huzoor Sallal Laho Alaihe Wasallam on my behalf and then through the intercessor of him convey the same rewards to all the prophets and the companions of the prophet and all the saints and Islamic scholars (if wants to convey the reward particularly to any saint then say like this) particularly to Hazrat Ghouse Pak Raziallaho Anho or khaja-e Ajmeri Raziallaho Anho and lastly convey the reward to all the muslim men and women. Amen, a Rabbal Aalameena Berahmatika ya Arhamar Rahimen.

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